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ABSTRACT

The National Indian Education Association (NIEA) was awarded a grant by the Bureau of Libraries and Learning Resources of the United States Office of Education to identify library and information needs of Indian people and to establish, operate, and evaluate three demonstration sites. Phases one and two of the project consisted of the identification and establishment of the three sites: Rough Rock Community School, Arizona; St. Regis Mohawk Reservation, New York; and Standing Rock Sioux Reservation, North Dakota. Phase three concerned itself with the operational aspects of Indian library and information services at these sites. Activities during this reporting period included collection expansion, the addition of nonprint services, and museum and radio programs. Problems of community political controversy, vandalism, and finance were also dealt with. Some general conclusions on Indian library service were drawn from the experiences at the three sites. The Library Project began an active dissemination sites. Appendixes to this report contain statistics and narrative evaluations of the three sites, plus many project dissemination materials. (Author/SL)

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Project No. 1-0622H
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Phase III

Identification of Information Needs of the American Indian Community That Can be Met by Library Services

June 30, 1974

U.S. Department of Health, Education, and Welfare
U.S. Office of Education
Division of Library Programs

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I. INTRODUCTION

PHASE I

The National Indian Education Association (NIEA) was awarded a grant by the Bureau of Libraries and Learning Resources (B.L.L.R.) of the United States Office of Education to identify library-informational needs of Indian people and to establish, operate and evaluate three demonstration sites for research and demonstration. The results of the first phase have been completed and reported in a document entitled, The National Indian Education Association Library Project. The complete document consists of a separate report for each of the sites and an appendix which includes copies of each of the data-gathering instruments employed. The second phase is reported in an annual report dated June 30, 1973. Following is a short summary of the first two phases.

DESCRIPTION OF THE PROJECT

THE NIEA LIBRARY PROJECT IS CONCERNED WITH THE INFORMATION-LIBRARY NEEDS OF INDIAN PEOPLE

The National Indian Education Association and its officers were concerned that federal expenditures for library programs appeared to have little direct impact on the unmet informational needs of American Indians. To remedy this situation, the NIEA sought to establish a research and development program that would identify informational needs of Indian people and establish demonstration centers where special materials and unique delivery mechanisms could be evaluated. As an Indian organization which was national in scope and dedicated to improving the quality of life among Indian people, and capable of relating to a variety of tribal agencies, the NIEA is singularly qualified for this task. The National Indian Education Association submitted a proposal, which was then evaluated under the Bureau of Libraries and Learning Resources criteria, revised, and finally approved for funding.

THE NIEA LIBRARY PROJECT IS A FOUR-YEAR PROGRAM

The ultimate goals and objectives of this project were expressed in the statement of purpose contained in the original proposal as follows:

> "The purpose of this project is to plan, develop, and demonstrate library programs that meet informational needs in Indian communities. The project is planned in four phases: (1) identification

of informational needs through intensive research in selected Indian school communities and development of proposed delivery systems intended to meet these needs; (2) implementation of demonstration programs; (3) operation of demonstration centers; and (4) evaluation of demonstration center effectiveness."

THE FIRST PHASE OF THE PROJECT HAD THREE OPERATIONAL OBJECTIVES

The first phase of the NIEA Library Project conducted between July 1, 1971 and June 30, 1972 was concerned with developing research designs and gathering data bout the informational needs of Indian people. The three major operational objectives in this process were as follows:

1) _The identification of three research and demonstration sites_. The following demonstration sites were selected by the NIEA Executive Committee which acted as a Library Project Policy Board:

   * Rough Rock Community School
   Navajo Reservation, Arizona

   * St. Regis Mohawk Reservation
   Hogansburg, New York

   * Standing Rock Sioux Reservation
   Fort Yates, North Dakota

2) _The identification of informational needs at the three sites which could be met by library-media_

services. Extensive Indian involvement was employed in developing the following questionnaires, interview scheduled, and checklists for use in data collection on the three sites:

* Elementary Student Information Needs Questionnaire
* Library-Information Needs Questionnaire
* Elementary Teacher Library Informational Needs Questionnaire
* Secondary Teacher Library Information Needs Questionnaire
* Adult Information Needs Interview Schedule
* Library Inventory Checklist
* Community Inventory Checklist

3) The development of plans for demonstration centers using special materials and delivery mechanisms. Special media and library consultants were retained to suggest ways in which new procedures and technology could be used to meet the needs which were identified. The proposed models were not binding on the demonstration sites.

THE SECOND PHASE OF THE PROJECT HAD SIX OBJECTIVES

1) Establish and organizational-administrative structure. Staff were hired and their relationships with the Advisory Board and the tribal councils

and school boards defined.

2) *Provide technical assistance in developing plant facilities and equipment*. Appropriate temporary and permanent facilities as well as equipment were developed and acquired.
3) *Acquire commercially available materials*. The quality and quantity of materials were greatly improved over the past year.
4) *Develop special resources related to local needs*. Staff identified and began to develop special materials and services required by each local site.
5) *Acquire audiovisual media required to implement the local model*. Necessary audiovisual materials were acquired for site use.
6) *Recruit and train staff required for initial and continued operation*. Local staff for each site were recruited and trained. Site operations commenced from six to ten months ahead of schedule.

II. MAJOR ACTIVITIES AND ACCOMPLISHMENTS

Phase III of the NIEA Library Project has concerned itself with the operational aspects of Indian libary and information services as they relate to the five objectives of the Phase III proposal:

1) Continue development of organizational structures, delivery mechanisms, and collections.
2) Develop outreach strategies which meet community needs.
3) Establish production centers capable of creating information.
4) Provide technical assistance and raise funds.
5) Develop increasing local autonomy.

At each site the Project has operated several discrete operational components, testing each component's viability and usefullness in the local community. The staff have devoted their time to developing each component to its highest potential, dealing with its opportunities and problems, and measuring its effectiveness in each specific community. The results of these activities are reported in the following paragraphs.

A. Akwesasne

Akwesasne retained its stable staffing pattern for the year. No resignations occurred. Anna Rourke has continued to grow in her capacity as Library Director. One visible sign of her developing ability is that she wrote the L.S.C.A. proposal which was funded by the New York State Library. The Library Aides, Margaret Jacobs and Beatrice Cole, continued their responsibilities for collection development and public services. One new staff member, Harry Cook, has taken up responsibility for community relations and the museum operation. The addition of Inez Bigtree as janitor and Leona Benedict as bookkeeper has resulted in freeing trained staff for additional library tasks.

Sufficient utilities, postage, and supplies were provided to allow for normal Center operations. All funds were restricted at the end of the year, but stocks on hand were sufficient to allow full operations.

A great deal of improvement in the library collection is evident this year. NIEA funds were used to begin the audiovisual collection and to improve adult non-fiction. The library has thoroughly weeded the fiction collection to include only locally popular, out-of-print items. It is promoting fiction reading by means of paperbacks and a 220 volume McNaughton collection of new fiction and best sellers. The Canadian Band Council provides funding for the McNaughton Plan materials. Mater Dei College has provided a substantial reserve reading and reference collection for the college students.

The largest collection builder this year is the L.S.C.A. grant. By December, 1974 $9,000.00 will have been spent to replace and improve the juvenile, easy-reading and childrens' collections. Also $7,500.00 has been allocated to develop a comprehensive non-print media collection specializing in Indian materials. L.S.C.A. is providing necessary equipment to allow use of the audiovisual collection.

Reference services have been improved due to increased practice, additional reference materials, and training. The presence of 80 college students attending classes in the Center has meant a steady increase in academic and research oriented questions. Mater Dei has provided training and materials to meet this need. The staff attended two workshops to improve their general reference and reader's advisory services. Their participation in a children's literature and services course has improved the staff's ability to meet children's needs. While spectacular changes have not occurred, steady growth in the quality and quantity of reference service is apparent. As the evaluator remarks, "People are beginning to call the library with questions. People are beginning to have confidence in us."

Children's services continue to be a high local interest. Children's story hours, replete with games and movies, are held weekly in the Center. During the school year students use the library as one of their primary study centers. The library provides library service for the three Canadian elementary schools through its bookmobile. In the summer the bookmobile covers the entire reservation on a weekly basis. Also the library serves the special needs of students enrolled in Upward Bound, Head Start, and Title IV programs.

Non-print services have been developing rapidly this year. Stations for viewing filmstrips and listening to records have been put in the library . Senior citizens are given an opportunity to see a film weekly at the Mohawk Home. A feature film is shown on Sundays once a month at the Center. The library is also responsible for ordering and showing films and other media for the college classes. It has also been actively sharing its non-print resources with the schools in the area by distributing a list of its non-print materials available for loan. Both talking books and art prints are available to the community at the library.

Adult use continues on a intensive scale. The library is in the process of developing full interdependence with other adult education agencies. It is in charge of meeting all information needs of the college students. All G.E.D. classes are held in the library and make use of its personnel and resources. Relationships are being developed with Right to Read so that its students will continue their educational progress and reading skills through the library. Consumer education classes are held in the library in an effort to increase consumer expertise and how-to-do-it skills. Interest in using the library as a cultural reinforcement tool has been enhanced through the recent distribution of Mohawk People: Past and Present. Informal reading is being encouraged through the McNaughton Plan materials and other improvements in the collection.

This year the museum has gone from a concept to an active reality. With Aloca Foundation support, the museum has been equipped and now has pleasant facilities for use. A permanent collection including manequins, artifacts, arts and crafts, and a set of the treaty wampum has been gathered and is on display. Mr. Harry Cook has exhibited a can do attitude in gathering these materials and setting up exhibits and programs.

The museum program began with an excellent exhibit on Iroquois arts and crafts orgnanized by Pete Jemison. After the Akwesasne show, the exhibit toured the other New York reservations. Since then a number of one man shows and other special exhibits have been held.

The museum has been heavily used by local people. Both adults and children enjoy an opportunity to visually conceptualize their past, and by participating in museum programs, continue to expand Mohawk material culture. Between March and May more than 80 people enrolled in courses in basketmaking and beadwork.

Outreach programs continue to be a key factor in reaching all the Mohawk people. The four deposit collections have received more attention this year. Their reception and use in the community appears much improved. Those located in stores usually circulate materials to the home. Deposit collections in the Legion Hall and the Community Center tend to be used in the building.

The bookmobile is a shining success. During the school year, it is used to serve the Canadian schools and the outlying Indian communities. This summer with L.S.C.A. help, it will attempt to reach every home on the reservation on a regular basis.

The newsletter has continued to grow this year. The size and quality of the issues have greatly improved thanks to Mr. Cook. One new innovation is that it is now mailed directly to each house on the reserve. This has greatly increased its effectiveness.

Beginning last fall a weekly radio show has been produced by the library for broadcast on WMSA, Massena, New York. It carries fast breaking news and interviews. With radio and the newsletter, effective communication with each resident has been established.

Training has been a key element of the Akwesasne operational plan this year. All library staff have taken two formal library courses during this year; Children's Services and Literature of the Humanities. They have also taken two additional prerequisites for their A.A. diploma. Mr. Harry Cook participated in a two week training program in museology at the New York State Museum. Some or all of the staff attended the following workshops and conferences: National Indian Education Association Conference; Mid-Atlantic Library Association Conference; 3 R's Reference Workshop; and the New York State Library Reference Workshop. Both the staff and the local board participated in a four day management seminar in June conducted by the American Indian Management Institute of Albuquerque, New Mexico.

During the past year both the board and the staff have shown considerable improvement in their skills and abilities. At the present time they are certainly equal to any small library staff and board in the country. This is evidenced by the broad range of programming offered, good basic administration and direction, and overwhelming community acceptance as demonstrated by use.

B. Standing Rock

Standing Rock has seen tremendous growth in terms of developing library and information services that serve reservation residents. We have accomplished our first major objective, that of operating well equipped and staffed libraries for those residing in the districts of Fort Yates and Cannonball, North Dakota. Standing Rock

Tribal Library (SRTL) Headquarters has even assumed a new responsibility--becoming the official library for Standing Rock Community College. In addition, we extended library services to those living in or near the Bullhead and Little Eagle, South Dakota districts by establishing two new branch school-community libraries in each district's school. Overwhelming community participation was witnessed by a near 100 percent turnout at both grand opening ceremonies for these new libraries. Both of the new facilities serve the children and school staff as well as the administration. They are also open evening and weekends to accomodate the needs of the young-adult and adult populations.

Only minor modifications were required to house the Bullhead Library. At Little Eagle we contracted with Tribal and independent construction agencies to convert the school's stage into the new library. All three school-community libraries were decorated with murals done by local artists. Many paintings and other works of local artists add additional beauty to the libraries. Cannonball, Bullhead and Little Eagle libraries are temporary due to the new schools being planned and/or under construction at the time of this report. For example, a September, 1974 completion date is planned for the new Cannonball School, at which time the library will be moved into the center of this school's "open classroom and activities" concept.

At Standing Rock Tribal Library Headquarters in Fort Yates temporary quarters were rented through June, 1974 at the Douglas Skye Memorial Community Complex. On June, 19 Library Headquarters moved into the new Skills Center. The former quarters had been outgrown due to rapidly expanding collections, the addition of over a hundred new Indian newspapers, newsletters and magazine titles, and a large increase in library use. Headquarters will remain in the Skills Center until the adjacent Community Center is finished in August.

Due to the increased use of the library combined with the additional programs and services offered, and two new sites, utilities and communications budgets were insufficient this year. However, needed funds were transferred from other portions of the Phase III budget. All in all, rapid expansion and the development of new programs were not hindered due to the lack of extra funding.

A relatively high staff turn over was witnessed at Standing Rock during this phase. In one case an employee who had just completed training for the position of SRTL Aide for the Bullhead and Little Eagle branches was killed in a car accident. Three other staff members resigned due to child care and family problems, and one person moved to another state. However, staff positions remained filled throughout the year due to the quick responsiveness of board and staff as positions became vacant.

For those staff who remained, technical expertise developed through participation in in-service training programs and state-wide library conferences, increased contacts with community residents, and enrollment in Standing Rock Community College. The hiring of a site coordinator, Sue Schrouder, in September, 1973 also vastly improved the opportunities of all staff for daily and/or weekly library training. This in-service training emphasized the improvement of public services via new programs and increased contacts with the public. Additional examples of staff training during this year included the on-site visitation of a videotape-media consultant who assisted the staff in developing new and improved methods of producing videotape programs. Staff conducted a door-to-door feasibility study for the development of a local radio station which gave them opportunities to introduce the unique materials and service programs sponsored by the libraries. Veterans Memorial Public Library (VMPL) Children's Librarian, Mr. Darrel Hildebrandt, of Bismark, North Dakota, continued to assist the staff in developing innovative themes and techniques for its children's story hour programs. He also taught them how to make hand puppets for use during the story hours.

Many local residents have also been consulted on a regular basis to provide essential on-site training. Other local residents have also provided the essential input which has resulted in the overwhelming growth and success of the Library Project's weekly educational newsletter and its' weekly public service radio broadcasts. In the majority of cases, on-site training has proved to be much more successful than off-reservation training due to such elements as the lack of reliable transportation, lack of child care facilities for working parents, etc. In terms of developing administrative, cataloging, book selection and filing skills, all staff learned much more while developing such skills in their own facilities than learning about them in off-reservation libraries. Too often the larger libraries were ill equipped to provide the personal responsiveness to individual needs which the libraries at Standing Rock thrive on.

The NIEA Library Project acquired grants from the Department of Labor's New Careers Program to cover the entire salaries and fringe benefits for three full-time SRTL Aides for the period of July 1, 1974 through June 22, 1974, at which time NIEA's Library Project picked up the remaining expenses through June 30, 1974. These persons were responsible for developing library services in Fort Yates and Cannonball, North Dakota. The Tribe's Emergency Employment Assistance Program also covered a salary stipend from July 1, 1973 to June 30, 1974 which covered the training and salary for SRTL Aides assigned to Little Eagle's library. Additional living and working stipends for SRTL Bullhead Aides were secured from the Bureau of Indian Affairs' Adult Vocational Training Program from September, 1973 thru May, 1974.

Funding sources for staff salaries deviates from the original Phase III Operational Plan. This is a very positive change in that it has allowed local residents and the Tribal Council to increase their local input and control of the development, administration, and daily operations of all of the libraries. It has also allowed NIEA to expend more funds toward the training of staff and the improvement of resources and program development.

In order to meet the unique information needs of this reservation's residents, the library has sponsored a weekly 10 minute radio program over KOLY Radio Station in Mobridge, South Dakota. This program brings vital information about events on the reservation and decisions made by the Tribal Council and others to those living in even the remotest, geographically isolated areas of the reservation. The Library Project's weekly educational newsletter has vastly improved during this phase. The unprecedented growth is due to its publishing survival information that reservation residents want to know about. All agencies at Standing Rock have grown to use this newsletter as a vehicle to get life coping information to the reservation residents they have been unable to reach before. The energetic commitment of the editor, Margaret Teachout, has also greatly enhanced the utility of this program element and been the cause for its reservation-wide acceptance.

The videotape program has continued to be one of the more successful programs of the Library Project this year.

Under the able leadership of Adele Little Dog, a Library Advisory Board member who is also the principal of the Little Eagle Day School, and Elwood Corbine also of the Little Eagle Day School, this program has produced over 36 tapes this year (see Appendix D).

Puppet shows portraying the "History of the Standing Rock Sioux Reservation" were also introduced during the grand opening ceremonies of the new libraries. These programs under the direction of the Cannonball School-Community Library Aide, Margaret Brave Bull, have been exceptionally well received by the young and old alike. Before school adjourned for the summer over 500 children and adults attended just one of the puppet programs conducted by Ms. Brave Bull and Margaret Teachout.

Another breakthrough in terms of media development this year has been the Library Project's initiation of a 30 minute television show by and about Indians with an emphasis placed on the Lakota of Standing Rock. The program, "Indian Country Today," is produced as a public service by KFYR-TV in Bismark, North Dakota, and is televised over a five-state area. Under the able direction of the Tribe's Communications Coordinator, Harriet Skye, this program has been an outstanding success.

The Cannonball School-Community Library's free summer film festival and reading programs are being repeated this summer by popular demand. Attendance is growing to these programs weekly due to the innovativeness of Margaret Brave Bull. The summer children's story hours continue to be well attended also, and filmstrips and educational games are used to diversify the programs. Fort Yates also began sponsoring a free film series this summer to intorduce community residents to the new facility in the Skills Center.

Many exhibits of local artists paintings, beadwork classes, and other programs have been held at Standing Rock Tribal Library Headquarters during this past year. These exhibits culminated in the formation of a Standing Rock Artists Association in June, 1974.

SRTL Headquarters collections have almost doubled this year. Large additions have been made in the American Indian, non-fiction, children and reference collections. More than 250 Indian periodicals, newsletters and newspapers can now be found in this library. The pamphlet collection has more than doubled this year with additional materials received on Indian history, culture, language, religion, social customs, arts and crafts, and other categories. Such collections did not exist at this time last year.

In Cannonball, rapid collections growth has also been witnessed due to funds received from the Johnson O'Malley

(JOM) Act, and various title program grants. The same is true for the Little Eagle and Bullhead School-Community Libraries. The Library Project staff continued to procure many additions to their collections while making daily use of this demonstration project's Operational Handbook. The ordering procedure was modified by securing most new materials directly through the publisher and/or dealer. It was felt by the staff that it was more important to meet the immediate needs and requests of library users by requesting materials directly from the publishers.

In keeping with their excellent service record, the library staff also established interlibrary loan privileges with the South Dakota State Library this year. It has also continued to request both print and non-print educational resources from the North Dakota State Library. By this means, the entire Dakotas are searched to secure those specific and general materials requested by the Standing Rock Tribal Library patrons.

C. Rough Rock

Rough Rock has made significant strides toward developing meaningful library and information services this year. Site staff, Art and Linda Dunkelman, have combined media and learning expertise with a knowledge of the Rough Rock community which has led to improved services. Project funds for basic support, such as overhead and utilities have been sufficient for implementation of the Phase III Operational Plan.

Collections were organized and selective improvements have been made. The general collections were organized by means of a color code system during the summer of 1973. As at Standing Rock, this system has been well received as a non-threatening organizational tool. The special collection of Indian materials has been fully catalogued to facilitate research access. A high school collection and a collection of materials for the Kitsillie School, a nearby mountain community with a newly created school, have been established. In the last quarter materials were ordered for the Mobile Learning Center and recreational collections for the dormitories and the Co-op. Most funds for additional materials came from L.S.C.A. and E.S.E.A. grants.

The basic thrust of services at the Rough Rock site has been to regularize and improve library services for the school. This emphasis was stressed regularly during the year by the School Board. Consequently one of the first duties of the staff was to organize and conduct an orientation for school staff in August. In this orientation, the staff was instructed on how to use the library, how to obtain print and non-print materials for classroom use, and how to make use of reading periods, story hours, puppet shows and other services offered by the library. As a result of this orientation and constant follow-up, Rough Rock students have received classroom materials regularly and made use of the library collection and services as an organized part of their total curriculum for the first time in the school's history.

Much improved services were available to Rough Rock staff and students. Films, books, and other materials used in classrooms were closely coordinated with teaching plans. Each class spent an hour or more a week in the library in supervised use which included video programs, story hours, films, puppet shows, and other programmed activities. Time was also made available and used for informal learning by students. An interest center was established and a great deal of interest was generated in its regularly changing displays and materials. Both students and staff have come to regard the library as something more than a collection of books or a place to dump unruly students.

Video and audio programming held a high priority in the Rough Rock program. Mr. Dunkelman, a very talented creator, producer and editor, developed over 80 hours of video programming, most of it in Navajo. Subjects ranged from puppet shows and a modern adaptation of the Changing Woman, to range land management, and the economics of Navajo arts and crafts. Audio-programming also underwent similar development. Most materials are narrated in

Navajo. These tapes are heavily used in the classroom and community at Rough Rock. They are also being made available on a limited basis to other schools and organizations serving Navajo people.

Community oriented public services received less staff effort than those for the school. Nonetheless, some major contributions were made. The community has always accepted visual materials readily. Thus, the Library Project launched a film night as a regular Sunday evening event. In addition to an entertainment feature, an educational film and/or video program was also offered. The result has been improved public relations and interest in the school and the Library Project. Recreational collections were established in the fourth quarter in the dormitories and the Co-op. While it is too early to evaluate, initial reaction seems positive. Both community people and students appear to be using the collections.

Late in June, 1974 the Mobile Learning Center began operations. A van, direven by a local community person and staffed by an educators, has been stocked with print and non-print materials and equipment (ie., tape recorders, video playback machines, etc.), and is now circulating in the community. The library staff is participating in the planning and operation of this center. It is the staff's opinion that it will offer the best opportunity for meeting community information needs in a style and format which reinforces traditional Navajo education at home. It will receive strong support in Phase IV as a major part of our effort to meet community needs.

During the year, the staff continued its in-service training. Three major training sessions were attended: Arizona State Library, library administration, October, 1973; University of Arizona, Indian librarianship, January, 1974; and a bilingual education workshop held in Albuquerque, April, 1974. Each of these institutes contributed substantially to staff effectiveness.

D. Central Office

Central Office activities have centered on providing necessary support and assistance to each site to see that its operational plan was met. In doing so, the Central Office staff cooperated with site staff to develop staff responsibilities and schedules, made sure that ordering information was available for collection building, assisted in developing new facilities, and made suggestions to establish new or improve old delivery systems. Examples of such activity include: an organizational plan for Akwesasne; weekly distribution of MARC Oklahoma Indian print-outs; design of museum facilities at Akwesasne; Standing Rock Tribal Library staff meetings; establish the Bullhead and Little Eagle Libraries at Standing Rock; and layout of the Mobile Learning Center at Rough Rock; changing bookmobile routes in New York; establishing library service to two new Standing Rock Reservation communities; and developing the color-code classification scheme at Rough Rock. Central Office staff was also involved with most other outreach and programming previously described under site activities.

Production facilities are much improved this year. The most advanced facility is at Rough Rock. The library produced bi-lingual audio and video programs. It also is producing graphics, slide shows, and filmstrips for use in classes. This range of materials is supplemented by the well-known bi-lingual print materials produced at the Rough Rock Curriculum Center. Standing Rock has produced video materials, a newsletter, and a radio show all of which included coverage of the recent International Treaty Convention held near Mobridge, South Dakota on the Standing Rock Sioux Reservation. It also assists in producing a bi-weekly 30 minute public service television show, "Indian Country Today." Mr. Dave Bonga's radio feasiblity study for the Standing Rock Sioux Reservation, conducted in cooperation with the local staff members, is the beginning of an effort to develop a radio station on the reservation. Akwesasne produces a newsletter and a radio show. It is moving slowly towards slide programming.

Three methods have been used to provide technical assistance to the sites. The mails give us an opportunity to provide in-depth communication with the site staff on specific items. The telephone is used to contact sites on a weekly basis to iron out day to day problems. Finally, site visits offer a real opportunity to develop long-range goals, get a feel of the land, and implement new components. Following is a list of site visits made by Central Office personnel:

FIRST QUARTER

Akwesasne - Mr. Antell (1)
Standing Rock - Mr. Antell (1)
    and Mr. Townley (1)
Rough Rock - (0)

SECOND QUARTER

Akwesasne - Mr. Townley (1)
Standing Rock - (0)
Rough Rock - Mr. Townley (1)
All staff met at the NIEA
    Conference in Milwaukee,
    November, 1973.

THIRD QUARTER

Akwesasne - Mr. Townley (1)
Standing Rock - Mr. Antell (1)
    Miss Schrouder in Central
    Office (1)
Rough Rock - Mr. Antell (1)

FOURTH QUARTER

Akwesasne - (0)
Standing Rock - Mr. Antell (1)
Rough Rock - Mr. Townley (1)
Evaluators visited each site.

Proposal writing constitutes another component of technical assistance pursued by NIEA staff this year. The purpose of this activity is two-fold: (1) to obtain supplementary funding; and (2) to develop long-range support.

Proposals written and/or received during this phase are listed below:

	Approved	Amount
AKWESASNE		
LSCA (Materials and services)	Yes	$27,500.00
Alcoa Foundation (Materials)	Yes	2,500.00
National Endowment of the Arts (Programming)	Yes	7,500.00
Canadian Band Council (General support)	Yes	8,000.00
STANDING ROCK		
Title IV (Operations)	No	30,000.00
Post Secondary Innovation (Programming)	No	150,000.00
JOM (Materials)	Yes	3,000.00
Title II (Materials)	Yes	10,000.00
LSCA (Sioux Cultural Information Center)	No	15,000.00
HEW, II-A (Ruled ineligible)	No	5,000.00
HEW, II-B (Turned down by cooperating college after OE approval)	No	75,000.00
Department of Labor (Still in negotiation)	Yes	6,000.00
Department of Labor (Personnel)	Yes	18,000.00
ROUGH ROCK		
Title IV (Materials and services)	No	50,000.00
LSCA (Materials)	Yes	1,000.00
ESEA II (Materials)	Yes	750.00
Bureau of Indian Affairs (personnel)	Yes	12,000.00

Local control has enjoyed a chequered career in this phase. At Akwesasne the board is functioning well. During the past year, it has attained tax-free status and assumed fiscal responsibility for its site operation. It has also continued to develop its expertise in obtaining grants and writing proposals. Both the board and staff held a training session with the American Indian Management Institute June 25-27, 1974.

Standing Rock started the year with its own Library Board. While this board worked long and hard, it has not met Project needs. Therefore, it has been necessary to transfer this responsibility to the Standing Rock Community College Board for Phase IV.

At Rough Rock the Library Project has received local guidance from the School Board. This is not as originally intended, but the School Board as the final authority, has exercised necessary local input. Considering the outside problems they have had to deal with, the arrangement has been satisfactory for the short term. For the coming year, the director of the school has named the Parent Advisory Committee (PAC) to also be the Library Board. Thus, it replaces the previous board.

III. PROBLEMS

A. Akwesasne

In terms of the past year at Akwesasne there have been relatively few problems. Those problems that do exist are of relatively little consequence.

The major problem (and that problem has existed far before the Library Project came into being), is that of the political split on the reservation between the hereditary chiefs and their followers and the elected chiefs and their followers. The hereditary chiefs believe in a system based on the traditional way of life. They do not want the reservation developed in terms of economic benefits to the reservation residents and they oppose any system of education that will in any way impose on the traditional way of life. The elected chiefs, on the other hand, are considered the progressive people. They initiate new programs for the reservation in terms of employment, education and social development. The Library Project has been caught up in the conflict to a small degree. The National Indian Education Association Board of Directors has fully supported our working agreement with the Akwesasne Library and Cultural Center and will continue to work with them throughout the duration of the Library Project.

Another problem that was encountered at Akwesasne during the past year was our set back in terms of proposed state legislation which would have made the Library and Cultural Center a self-sustaining operation. Legislation was written with heavy input by the local Mohawks, which would have initiated state funding for the Library and Cultural Center. Despite efforts by different individuals in the State of New York heavily involved in Indian Affairs (ie., Indian people involved in the State's Department of Education), this very important piece of legislation died in committee. It never reached the floor of the legislature for debate. We will initiate action again next year to get more consideration for this bill because we, the Library Project staff, see it as the real answer in terms of long-range support for the Library and Cultural Center.

In the day to day operation of the Library and Cultural Center, we need to pay closer attention to the relationship between the library and other programs that exist. For example, the Tribal Council has another program which operates in the library and that is called the Right to Read Program. We've recently been involved in efforts to bring a closer relationship between these projects so that participants in either the library or the Right to Read Program can gain the benefits the other program offers. The directors of the library and of the Right to Read Program have met and will continue to meet in the future to define a working relationship that can be established to gain a closer cooperation between these existing projects and their mutually benefiting goals.

The final problem that we have encountered at the Akwesasne site this past year is that of the role of the Board of Directors. It seems that the board is not fully aware of what their responsibilities are and what their relationship is to the library. To overcome this lack of defined role of the board, we employed in June, 1974 the services of the American Indian Management Institute of Albuquerque, New Mexico. The institute sent two instructors to the St. Regis Mohawk Reservation for three days, and carried on an intensive workshop with the Board of Directors. Some areas that were covered were the responsibilities of the board, differences between setting policy and implementing proceedure, and fund raising. Overall it was an effort to assist the board in internalizing their role as the decision making body for the Library and Cultural Center. It is hoped that through this program the board will be more aware of their role and responsibilities, and subsequently will be able to provide that very important leadership that is necessary for a reservation program to survive.

B. Standing Rock

The Standing Rock site of the National Indian Education Association's Library Project experienced a number of minor and a number of serious problems throughout the past year. One of the first problems that we encountered, and it proved to be later on quite a severe handicap, was the resignation of two tribal employees who were very instrumental in the Library Project's going to Standing Rock in the first place. These two people are Dave Gipp and Bob McLaughlin of the Tribal Planning Office. They, during the first year of the project at Standing Rock, worked very closely with the library staff and served as a valuable liaison between the project and the Tribal Council. Upon their departure from the reservation, the Library Project staff was forced to deal with their subsequent replacement who neither fully understood the goals and aspirations of the Library Project nor shared the initial enthusiasm or commitment. The Library Project staff, however, continued in the best manner possible to work with the replacements for these two men and did the best that was possible under those trying circumstances.

One of the problems that existed for the entire year of the project at Standing Rock was that of staff turnover. All employees were local residents of

Standing Rock and terminated due to not fulfilling the job responsibilities that they had been assigned and initially accepted, voluntarilly resigned for personal reasons, or sought other employment. What this amounted to was that the Library Project would hire an individual, invest time, effort and money to supply that person with basic skills training so that he/she could function effectively as a Library Aide, and then the person would either resign or would be terminated. This proved to be a nagging problem for the entire year of the project, and we still have not fully solved the frequency of staff turnover and the accompanying reasons for subsequent dismissals or resignations. This is a priority with the Project Director to continue to work to resolve this issue, and it is assumed that this priority will be taking a great deal of time and concern of the Project Director especially in the first three months of the next project year.

Another problem that the Library Project faced throughout the year is that of vandalism. Its not a library problem so much as it is a reservation-wide problem. Each of the four Library Project sites in Fort Yates, Cannonball, North Dakota and Bullhead, Little Eagle, South Dakota have been vandalized at least once and in some cases more than once. This can be attributed to lack of recreational and leisure time activities on the part of the youth and children on the reservation. And, it seems to be a factor that is beyond control of any single project until those activities can be initiated in the local districts. Nevertheless, this vandalism has caused a great deal of hardship to the project in terms of lost materials and damage to facilities. It is anticipated that some kinds of this same behavior should be expected in the following year despite efforts of the local law and order division of the Bureau of Indian Affairs to combat such acts of vandalism.

In terms of a long-range facility of the Library Project in Fort Yates, a problem has been that of a severe delay in the construction of the new Community Center which will house the new library headquarters facility. We have been operating in temporary quarters in the Douglas Skye Memorial Retirement Community Complex for the past two years, and just recently in June moved to a new building which is called the Skills Center. This is seen as another temporary location until completion of the new Community Center which has space specifically designed for a library facility. During the past year when we were housed in the Complex, we have been extremely cramped in terms of space. We have not had the kind of community participation that will evolve when the new facility is completed. However, we have gained visibility on the reservation in terms of providing library service that many people desire and we have trained a number of staff to carry on the operation of the library. It is anticipated that upon being located in a permanent facility, the operation will become smoother running and will meet the assessed needs of the Standing Rock Sioux Reservation residents in general and the Fort Yates residents needs in particular.

C. Rough Rock

The main problem at Rough Rock, and it has been in existence since the implementation of the Library Project there, is the fact that we have not been able to hire a Navajo librarian. Since we have not been able to hire a Navajo librarian, we have lacked the real personal involvement of the community. Without a librarian who speaks the Navajo language, community participation has been at best minimal. Although we have had a Library Advisory Board in existence for the past year, the librarian that was on staff was not able to generate the real enthusiasm and commitment from this Library Board. Consequently, the input by the community was very small. The community did not respond greatly to the library and information services that were provided. And, the main efforts of the Library Project seemed to generate around the immediate area of the school. However, for next year the school has been able to hire a professional librarian by the name of Tom Willetto who is a Navajo. It is hoped by the hiring of Mr. Willetto and his ability to both operate a library and communicate fully with the Navajo Reservation residents, that we can achieve the community participation we have always desired but have been unable to achieve.

The overriding concern of the Rough Rock Demonstration School for the past year, has been the problem of fiscal accountability. The last year of the Rough Rock School saw a great deal of financial difficulty on the part of the Rough Rock School. Various financial reports and newspapers reported that there was a tremendous deficit. The school went through a number of audits by various governmental accounting agencies and the past year was spent trying to rectify the deficit that was found. Subsequent to the investigation and the audits, all of the bookkeeping and accounting for the school is no longer done locally. This service is now a contracted one by a a CPA firm in Phoenix, Arizona. Due to the tremendous concern of financial accountability, the School Board spent most of its time and effort in simply the operation of the school. Consequently, they made no real attempt to innovate or to initiate programs which served the entire community population. Perhaps this is one reason why the Library Project was not able to gain the kind of outreach efforts to reach the community. The overriding philosophy of the School Baord was simply that of a survival policy for the Rough Rock Demonstration School.

D. Central Office

The main problem involving the Central Office is that of communications with all of the people involved in the

Library Project operation. We must communicate fully with people at Akwesasne, Standing Rock and Rough Rock, and sometimes our communications simply do not keep pace with the events that are happening. Also, there are times that we have to go back and attempt to clarify different communications that have gone out, provide background material for decisions that have been made, and try to engender the kind of communication that a program needs to really be effective. We must deal with Library Advisory Boards. We must deal with staff members on each project site. And, in some cases, we must also deal with Tribal Councils. In order to keep these individuals fully appraised of the Library Project, it takes a great deal of time and effort. It is hoped that the Central Office staff can improve the already large amount of communications that it has undertaken.

Each year in November the National Indian Education Association has an election of a new Board of Directors. The new Board of Director, in turn, elects a new Executive Board. It is the Executive Board, then, of the National Indian Education Association that becomes the Library Advisory Board for the Library Project. We have had new boards each of the past two years, and it is anticipated following the next election in November, 1974, a third new Library Advisory Board. Thus, we have a lack of continuity in the Executive Board, and with each board we must go back and explain all of the happenings of the project up to that point. Each year, then, we spend a great deal of time with our infrequent meetings with the Executive Board, trying to go back and establish events that have led up to the present time. It is very trying on the part of the Library Project staff, and it has become a real communications problem to keep the Executive Board fully appraised of all of the happenings of any significant nature on the respective three Library Project sites.

Overall, the past project year has encountered a number of problems. The Library Project staff has done their best to anticipate these problems and to resolve the problems once they were identified. We are a demonstration project, and we encounter difficulties that have not been met before. But, we are attempting to cope with the problems we face. We are trying to plan ahead to alleviate such problems from reoccurring in the future. And, all in all, we hope that the problems that we have experienced have been met head-on, have been resolved, and will not reoccurr in the future.

IV. SIGNIFICANT FINDINGS AND EVENTS

Although this phase of the Library Project has been devoted to operations, we believe that nine generalizations can be made on the basis of Library Project experience.

1. Indian people do make use of library and information service, if available. Our data collection indicates use to be at least equal to and in most cases better than library use nation-wide.
2. Libraries and librarians lack understanding of how to best serve Indian people. Despite good intentions, librarians are unable to meet Indian information needs because of lack of contact and unfamiliarity with Indian society and culture. For this reason, technical assistance has been included as part of the Phase IV proposal.
3. Indian people have failed to insist on library service because they have not been exposed to it. At each site the Library Project has had to show what library and

information service is and what it can do for Indian people. As more are exposed, demand will grow.

4. Not all Indian people want library and information services. A small part of each community we serve do not want our services. One identifiable group is composed of those who prefer the status quo and do not feel that the free flow of information is beneficial. Another group, composed mainly of very traditional people, do not want anything that smacks of the White Man's way.
5. Differences exist among Indian communities and these differences must be reflected in library and information services. Each community served by the Library Project has different goals and world views. No one program of services will be able to meet all Indian needs.
6. Local Indian control and commitment are essential. The success of each site appears to be directly realted to the commitment of local leaders and the degree of local input.
7. Materials vitally needed by the communities do not exist or can not be located using

local resources. Indian communities are not a good location in which to find selection tools. For this reason Project Media, another project within the National Indian Education Association, was begun this year to collect and evaluate available materials. In addition, locally needed, commercially non-viable materials must be produced by libraries serving Indian people in a language and format locally useful.

8. Indian personnel are necessary for successful Indian library and information services. Both professional and paraprofessional people are required. It is our opinion, given the small size and isolated locations of Indian peoples, that first priority should be given to training paraprofessional people in their local community.
9. No responsibility for Indian library and information service exists at the present time. We have found state and local governments to be reluctant or prohibited by law from using tax monies to support library and information services on tax free lands. The federal government has no specific program to provide Indian people with library

and informtion service. It could be that the federal government is not living up to its treaty obligations to provide health, education, and welfare, including library and information serivces, to Indian people.

V. DISSEMINATION ACTIVITIES

The Library Project began an active dissemination program with the library press and the Indian press in January. In this program we attempt to disseminate one or more news releases per month on some newsworthy aspect of the Library Project. These releases are forwarded to the major library periodicals, the American Indian Press Association (AIPA), and Wassaja. AIPA circulates these notices to some 200 Indian publications across the country. Examples of published pieces may be found in Appendix A.

General NIEA publications continue to inform the Indian community of the Library Project and opportunities for library service in general. In addition to American Indians, A Checklist... and Indian Education, the report of the fifth annual conference, Education on Indian Terms, contains a substantial description of the Library Project. Copies of these items are included in Appendix B.

Again this year the NIEA Library Project has been specifically called on to provide information on Indian librarianship. This information is often disseminated by means of sending out Indian Education, our research reports and detailed opinions and advice. Some of the major inquiries this year have been: the National Commission of Libraries and Information Science, the American Indian Higher

Education Consortium, the Onieda, Spokane, Pit River, Navajo, Creek, Choctaw, Winnebago, Rosebud Sioux, and Minnesota Chippewa tirbes, the Northern Pueblo Council, and the St. Paul, Boston, and Chicago Indian Centers.

Each site has also been engaged in establishing and expanding its own dissemination efforts. At Akwesasne the library newsletter is now mailed directly to each home on the reservation. A new radio show on WSMA has begun on a weekly basis. Mohawk People: Past and Present is just off the press. Standing Rock has greatly improved its existing newsletter and radio show over the past year. It is also in press with a Directory of Services Available on the Standing Rock Sioux Reservation. Standing Rock staff have also initiated a feasibility study for the development of a radio station on this reservation, and are co-sponsoring a 30 minute television program, "Indian Country Today," which is broadcast over a five-state are bi-weekly. Rough Rock continues its column in the Rough Rock News on a regular basis. It has also begun to distribute its videotapes for use by others on the Navajo Reservation. Examples of these dissemination efforts may be found in Appendix C.

VI. CAPITAL EQUIPMENT ACQUISITIONS

None

VII. DATA COLLECTION

A. Statistical Summary

AKWESASNE

Population Served - 3,500
Average Staff Size - 4.8 FTE
Budget
    NIEA - $31,500.00
    Outside - $12,500.00
Total Collection - 12,347
Total Attendance - 14,172
Attendance Per Capita - 4.05
Circulation Per Capita - 4.71

ROUGH ROCK

Population Served - 1,500
Average Staff Size - 2.5 FTE
Budget
    NIEA - $31,500.00
    Outside - $1,750.00
Total Collection - 5,245
Total Attendance - 6,204
Total Circulation - 3,439
Attendance Per Capita - 4.14
Circulation Per Capita - 2.29

STANDING ROCK

Population Served - 4,500
Average Staff Size - 5.0 FTE
Budget
    NIEA - $42,650.00
    Outside - $28,640.00
Total Collection - 17,345
Total Attendance - 18,489
Total Circulation - 12,375
Attendance Per Capita - 4.11
Circulation Per Capita - 2.75

B. NIEA Library Project Statistics

Fiscal Year 1974

				Apr.-June	Jan.-Mar.	Oct.-Dec.	July-Sept.	Yr. Totals
A. AKWESASNE								
Library Attendance				2,581	1,876	1,902	1,392	7,751
Library Circulation				1,525	1,564	1,234	1,218	5,541
Reference Questions								
In Library				362	180	790	114	1,446
On Telephone				1,350	300	293	189	2,123
Interlibrary Loans				84	134	156	52	426
Bookmobile Attendance				1,520	1,358	1,378	1,212	5,468
Bookmobile Circulation				2,111	2,081	3,064	2,312	9,568
Deposit Circulation				256	220	267	100	843
Home Visits				0	0	0	0	0
Films Borrowed				27	75	n.a.	n.a.	102
Arts Classes Attendance				720	233	0	0	953
Collection	Initial	Add	Delete					
Books	12,869	639	1,469	12,039	12,869	12,248	11,592	12,039
Mag. Titles	60	28	0	88	60	59	59	88
Films, 16mm	4	1	0	5	4	0	0	5
Filmstrips	24	74	0	98	24	24	19	98
Audiotapes	49	43	0	92	49	49	39	92
Records	10	15	0	25	10	0	0	25

	Apr.-June	Jan.-Mar.	Oct.-Dec.	July-Sept.	Yr. Totals
B. ROUGH ROCK COMMUNITY-SCHOOL LIBRARY					
Library Attendance	758	2,431	1,360	S	4,549
Library Circulation	316	1,517	1,442	U	3,275
Reference Questions				M	
In Library	73	66	180		319
On Telephone	8	0	62	M	70
Interlibrary Loans	0	0	1	E	1
Deposit Circulation	163	0	0	R	163
Film Programs					
Number	9	10	12		30
Total Attendance	263	396	591		1,250
Puppet Shows				V	
Number	9	10	5	A	23
Total Attendance	500	326	508		1,334
Adult Classes				C	
Number	0	0	0	A	0
Total Attendance	0	0	0		0
Video Programs				T	
Number	3	1	6	I	10
Total Attendance	65	30	200		295
Special Programs				O	
Number	1	1	0	N	2
Total Attendance	15	35	0		50

Collection	Initial	Add	Delete	Apr.-June	Jan.-Mar.	Oct.-Dec.	July-Sept.	Yr. Totals
Books	5,000	500	0	5,500	5,000	4,500	4,000	5,500
Mag. Titles	20	50	0	70	20	20	20	70
Films, 16mm.	0	0	0	0	0	0	0	0
Filmstrips	60	0	0	60	60	60	60	60
Videotapes	50hrs.	30hrs	0	80hrs	50hrs	20hrs	10hrs	80hrs
Records	35	0	0	35	35	15	15	35
Audiotapes	10	120	0	130	10	10	10	130

C. STANDING ROCK

STANDING ROCK TRIBAL LIBRARY HEADQUARTERS -FORT YATES

	Apr.-June	Jan.-Mar.	Oct.-Dec.	July-Sept.	Yr. Totals
Library Attendance	2,564	2,056	655	231	5,506
Library Circulation	1,701	1,502	1,028	1,045	5,276
Reference Questions					
In Library	289	80	72	34	475
On Telephone	371	154	78	22	625
Interlibrary Loans	25	25	37	13	100
Special Programs	689	52	64	0	805
Deposit Circulation					
PHS	106	107	106	48	367
Detox	96	90	94	27	307
Home Visits	250	0	0	0	250
Radio Shows	13	13	13	13	52
Newsletters	12	13	13	13	51

				Apr.-June	Jan.-Mar.	Oct.-Dec.	July-Sept.	Yr. Totals
Collection	Initial	Add	Delete					
Books	3,426	1,074	0	4,500	3,426	2,320	1,677	4,500
Mag. Titles	68	23	0	91	68	68	94	91
Films, 16mm	0	0	0	0	0	0	0	0
Filmstrips	0	0	0	0	0	0	0	0
Audiotapes	0	27	0	27	0	0	0	27
Records	0	9	0	9	0	0	0	9
CANNONBALL SCHOOL-COMMUNITY LIBRARY								
Library Attendance				1,347	1,415	1,011	780	4,553
Library Circulation *				884	1,058	1,461	762	4,165
Reference Questions								
In Library				88	41	3	10	142
On Telephone				42	27	0	3	72
Interlibrary Loans				7	8	16	30	61
Special Programs Attendance				802	622	714	550	2,688
Collection	Initial	Add	Delete					
Books **	3,380	620	0	4,000	3,380	2,374	2,374	4,000
Mag. Titles	68	5	0	73	68	63	70	73
Films, 16mm	0	0	0	0	0	0	0	0
Filmstrips	66	4	0	70	66	66	66	70
Audiotapes	25	0	0	25	25	25	25	25
Records	11	0	0	11	11	11	11	11

* Revised to include magazine and other non-book circulation, not previously reported.

** Revised to include books in collection purchased with outside funds.

				Apr.-June	Jan.-Mar.	Oct.-Dec.	July-Sept.	Yr. Totals
BULLHEAD SCHOOL-COMMUNITY LIBRARY								
Library Attendance				828	292	0	0	1,120
Library Circulation *				788	255	0	0	1,104
Reference Questions								
In Library				101	13	0	0	1,043
On Telephone				47	16	0	0	114
Interlibrary Loans				2	0	0	0	2
Special Programs Attendance				0	250	0	0	250
Colledtion	Initial	Add	Delete					
Books	3,400	208	0	3,608	3,400	0	0	3,608
Mag. Titles	75	6	0	81	75	0	0	81
Films, 16mm	0	0	0	0	0	0	0	0
Filmstrips	0	0	0	0	0	0	0	0
Audiotapes	0	0	0	0	0	0	0	0
Records	0	0	0	0	0	0	0	0
LITTLE EAGLE SCHOOL-COMMUNITY LIBRARY								
Library Attendance				332	506	0	0	838
Library Circulation				408	643	0	0	1,051
Reference Questions								
In Library				118	298	0	0	461
On Telephone				19	42	0	0	61

* Revised to include magazine and other non-book circulation, not previously reported.

				Apr.-June	Jan.-Mar.	Oct.-Dec.	July-Sept.	Yr. Totals
Interlibrary Loans				3	0	0	0	3
Special Programs Attendance				134	270	0	0	404
Collection	Initial	Add	Delete					
Books *	4,300	411	0	4,711	4,300	0	0	4,711
Mag. Titles	69	7	5	76	69	0	0	76
Films, 16mm	0	0	0	0	0	0	0	0
Filmstrips	0	0	0	0	0	0	0	0
Videotapes	48	15	0	63	48	38	31	63
Records	0	0	0	0	0	0	0	0
Video Programs								
Number				21	10	12	20	63
Attendance				420	290	643	1,052	2,405

* Revised to include books in collection purchased with outside funds.

C. Evaluations

EVALUATION

PHASE III

NIEA LIBRARY PROJECT

AKWESASNE LIBRARY AND CULTURAL CENTER

Prepared by:

Meredith Bloss
June 18, 1974

OBJECTIVE: The NIEA Library Project will provide personnel services to the Akwesasne Library and Cultural Center.

1. The NIEA Library Project will support a library director.

Was the library director hired? Yes

Ann Rourke has worked throughout fiscal 1974.

Budget Allocation $5,720 Expenditure $5,720

2. The NIEA Library Project will support two library aides.

Were two library aides hired? Yes

Margaret Jacobs and Beatrice Cole are on the job.

Budget Allocation $5,200 Expenditure $5,200

3. The NIEA Library Project will support a community relations specialist.

Was the community relations specialist hired? Yes, but on October 1 this job was merged with Museum Specialist.

Budget Allocation $2,600 Expenditure $2,600

4. The NIEA Library Project will provide funds to support bookkeeping service.

Was a bookkeeper hired? Yes

Leona Benedict was employed and is at work.

Budget Allocation $1,800 Expenditure $1,800

5. The NIEA Library Project will support a part time custodian.

Was custodian hired? Yes

Budget Allocation $600 Expenditure $600

6. The NIEA will support a museum specialist.

Was the museum specialist hired? Yes

Harry Cooke is community relations and museum specialist, at 40 hours a week.

Budget Allocation $5,200 Expenditure $5,100

$100 was used for additional aides in the summer of 1973.

OBJECTIVE: The NIEA will assist the Library Cultural Center by expenditure of project resources for utilities.

7. Were utilities provided? Yes

Budget Allocation $1,300 Expenditure $1,300

OBJECTIVE: The NIEA will assist the Library Cultural Center by financially supporting communications.

8. Were communications supported? Yes

Telephone: Budget Allocation $300 Expenditure $300

Postage: Budget Allocation $300 Expenditure $300

OBJECTIVE: The NIEA will provide technical assistance to select and develop the collection.

9. Assist the Library staff in implementing its collection policy.

How was collection policy implemented? With advice and suggestions on what to buy. Library staff has also looked to Clinton-Essex library and Canton R & R; both have been very helpful with advice and books. Library "needs to have everything" (Ann Rourke). M. Jacobs selects for adults and B. Cole for children and young people. Standard selection tools are used. Assistance also from librarians at Mater Dei College and Massena Public.

10. Improve communications with jobbers and dealers.

Were relations and services improved? Yes.

Order direct from Baker and Taylor, no problems, shipments are on time. The system works well, Mrs. Rourke says.

11. Expend NIEA Library Project resources to purchase additional print materials for the Library.

How many books, periodical titles, and other print materials were purchased?

Books 1,610 Periodical Titles --

Other --

Budget Allocation $2,700 Expenditure $1,800

12. Expend NIEA Library Project resources to purchase non-print materials for the Library.

How many of the following were purchased?

Audiotapes -- Filmstrips 31

Phonodiscs -- Slide Sets 7

16 mm Films - 5

Budget Allocation -- Expenditure --

OBJECTIVE: The NIEA Library Project will expend funds to provide supplies.

13. Were supplies adequate? No; they ran out of supplies about May 1st.

Budget Allocation $700 Expenditure $700

OBJECTIVE: The NIEA Library Project will provide technical assistance to develop in-house program elements. Explain technical assistance provided in the following areas.

14. Library Reference Services: At this time, reference service is seen as "getting the book that is wanted" by the student or other user. There is no count of reference uses and apparently the traditional information usage has yet to be developed, but people are beginning to call the library with questions. "People are beginning to have confidence in us." (Mrs. Jacobs)

15. Weekly Film Night: A film is shown for children once a week in the library; also once a month a feature film is shown for children and adults in the tribal council hall; attendance is very good. Also films are shown at the old age home in St. Regis.

16. Weekly Story Hour: Every Friday - film and games 10-12 a.m. Also someone reads a story. These are pre-school children. Attendance varies from 6-16.

17. Provision of Study Services:

The library contributes largely by providing space and being a focal point where GED and other classes can be held. Also by providing the books in support of course work.

18. Development of Art Shows:

This is a continuous program; "people really enjoy it." Some art by Indians and some by non-Indians, e.g. teachers at Salmon River school.

19. Development of Art Print Collection:

About 15 art prints are on loan from the Clinton-Essex regional library for an indefinite period. These are lent to users on a 6-week loan.

20. Development of Museum: Located in a basement room; open during library hours and on demand. There is growing interest. The museum now has exhibits as follows:

Three standing cases: excavations at Garoga; Mohawk village life in the 16th century (2).

Eleven flat cases: leather work, miniature lacrosse sticks, pottery, silver work, basket materials and molds, three "reasonable facsimile" wampum belts, condolence cane and revelation stick (Cayuga), face masks, lacrosse sticks, full-size, baskets, beadwork map of New York State.

Also: two costumes on models; map showing residence on the reservation by Ray Faden; several paintings by tribal artists; and several prints (lithographs?) on St. Regis and other Indian villages. (1840's)

21. Development of Slide Tape Presentation:

This is in process of being developed by Harry Cooke, Community Relations, but not entirely completed.

22. Development of Educational Programs:

Head Start program has been discontinued. Center supports educational program of residents by supplying books and space. About 80 are enrolled in college.

23. Development of Cultural Classes:

Beadwork and basketmaking taught by Charlene Curlyhead and Ida Laughing; during this coming summer a course in leathercraft will be given. Harry Cooke is seeking instructors at this time.

OBJECTIVE: The NIEA Library Project will provide technical assistance to develop out of house services for the Library and Cultural Center.

Explain technical assistance provided in the following areas:

24. Deposit Collections: Four are in service: at two neighborhood food stores, the American Legion Hall, and the community center. About 50-60 paperbacks and 10-15 magazines in each; books are returned on honor system.

25. Bookmobile Service:

Is operated by Canadian Band Council; has some books from NIEA project; 3 days a week and 5 days in summer.

26. Informational Brochure: Has been published; looks very impressive and should be useful. Also bookmarks with hours, staff and telephone numbers. Also a five-page mimeo'd statement on the St. Regis reservation, compiled by Harry Cooke.

27. Newsletter Upgrading: Published monthly and mailed to every household on the American side, by Bulk Mailing (permit #1 Hogansburg). June issue has 15 pages. Written by Harry Cooke with help by Marian. Is also mailed to people from the reservation living in the cities. Has library and cultural center news, and news about the reservation.

28. Radio and T.V. Usage:

No progress on this.

OBJECTIVE: The NIEA Library Project will assist the Library

Cultural Center in Staff Development.

29. What workshops, meetings, conventions, etc. were attended by the staff?

Harry Cooke, Library Workshop in Albany.
Ann Rourke, Workshop in Atlantic City.
NIEA Conference, A. Rourke.

Budget Allocation \$750 Expenditure \$750

30. What college courses were attended by the staff?

All four staff members have taken all courses that have been offered; four or five each, so far.

Budget Allocation \$900 Expenditure \$900

31. Other:

OBJECTIVE: The NIEA Library Project will assist the Center continue its summative evaluation program.

32. Were statistics and records of formative evaluation collected?

Book circulation: 1973- in library 4,896; bookmobile 10,418; total 15,314. In library, through March 1974: 1,586.

OBJECTIVE: The NIEA Library Project will contract with The Akwesasne Library and Cultural Center to provide the site with fiscal and administrative services at the indirect cost rate of 5%.

33. Was the contract made? Yes

34. Were contractual arrangements satisfactory to both parties?

Satisfactory to the Center.

Budget Allocation $1,500 Expenditure $1,500

GENERAL EVALUATIVE COMMENTS:

What impact does the library have on the community?

General Evaluative Comments:

Mrs. Rourke: If there had never been a library and cultural center there would never have been the number of people from the reservation going on to college and taking courses at the center. It helps people to want to do something for themselves, just by being there and providing a place for extension courses. Before the cultural center there was nothing on the reservation. First came the council house for monthly tribal meetings; then the library; then the clinic. Now the center has the housing office, the tribal police headquarters, as well as the museum and the tribal education office. The Chiefs are advisors to the Board of Directors of the library; they approve of the library program.

The members of the Board feel very proud and positive about their library and cultural center and expressed their feelings quite clearly in a dinner meeting with the evaluator Thursday evening, June 13, in Massena, attended by a majority of the Board. Several of those present spoke of the good effect that the library and center has, especially as it is planned and directed by the people themselves, with a good deal of help from others. It was made clear by all to whom I talked that the library is seen as a tribal function. The working relationship with elected officials in the community is very good. The adults to whom I talked feel strongly that the library and cultural center will have an increasingly good effect on young people growing up on the reservation.

The people feel conscious of the fact that this is their operation, i.e. that they are in charge and have control, and that it is staffed by their own people, in response to felt needs.

The working relationship with the public school system is seen by staff as very good. There is interchange of materials, particularly audio-visual. There is a good and close relationship with the Band Council in St. Regis. The Clinton-Essex library (regional) Board meets at the center once a year; the center is regarded as an honorary member of the system. Mrs. Rourke reported that the system director, Mr. Vecchio, has high praise for the center's accomplishments; she reports he says "the staff has gained confidence; they do whatever they set out to do!"

The center is receiving an LSCA grant from the Clinton-Essex center of some $20,000; also from Mater Dei College (HEOP) of $2,700 for reference materials to be expended by June 30. These grants seem to indicate area confidence in the center. The Massena Public Library staff assist in various ways, including inter-library loan.

Problems and Recommendations

Looking back at the visit, it seems clear that two days is hardly adequate for an evaluation. Comments and suggestions are therefore somewhat superficial. Staff was very friendly, open and helpful. In my interviews, I sensed that it would be useful to move slowly and without too much pressure. I did so, but did not perhaps obtain as much information as I would have otherwise.

Many of the problems that one senses, and that the staff themselves are aware of, are similar to library service problems that librarians encounter in other settings. One of these: Many of the people don't realize that they have information needs, or they don't realize that the library can help them. The information and reference uses, related to life-coping skills, are apparently as yet rather meager, but these uses are growing as people become aware of the library and confident that this is a place to which they can turn for sympathetic and responsive help.

Another problem is that the library is not in the population center of the reservation. As a consequence, fewer children are able to get there; there is no public transportation. This seems unfortunate, and is probably insoluble, as it is extremely doubtful that another location will be considered. Also under the heading of facilities, it would be better if the library space had been designed to provide immediate access from the front, rather than by way of the Council Hall. But this is a minor problem; the staff reports that some thought has been given to an outside, separate entrance into the library proper.

Right to Read. I was able to talk with Beverly Pike and Mrs. Rourke on this activity, but not Minerva White. Mrs. Rourke and Miss Pike do not consider that there are any problems in this activity. In this context, I talked with them at some length about the need for the library to serve as the "place where" new readers would be most apt to get their reading materials, or where they ought to be able to get them, after they have learned to read. Also, I pointed out that the Right to Read program is a source of supply of new readers for the library, and that the library should bend every effort to have materials on hand that these readers will need. I tried to suggest to B. Pike that she and her staff should set up a regular means for letting the library staff know what the reading interests and motives are, among R2R members. She cited the example of the man who is learning to read because he wants to learn how to become an auto mechanic. I pointed out that doubtless every student in the R2R program has some specific motive; the library job is to find out what it is and to respond to that market. Mrs. Rourke's response: "We don't have time," which I see as a statement, understandable, that the staff really does not have the bibliographic training and skills required for the task. In fact, Mrs. Rourke also noted: "Where would we find these books?" And this is not an easy one to answer, but it brings me to the main point I wish to make under General Comments.

The problem is that indigenous staff has the ability to relate to needs and concerns of residents, but lacks the technical skill and knowledge to put this into practical effect to the extent that might be desirable. (Mrs. Rourke asked for some high-interest, low-level reading lists, and I shall attempt to send some from here.)

The question is whether the staff will receive the necessary training and acquire the required knowledge and skills quickly enough to meet the challenge and work-load after the first blush of success wears off. This is a calculated risk; indigenous staff with minimum training and a considerable degree of dedication and commitment, is certainly to be preferred to a trained, professional staff of "outsiders." In fact, "outside" experts would not do at all.

However, and this may be an assumption based on inadequate documentation, I wonder whether steps ought to be considered during Year III for insuring the continuation in subsequent years of some source of technical (information specialist) assistance and counsel for staff. Help should be available for planning the materials collection in particular, and for developing program components, in response to resident's information needs.

The book and materials selection is now in the hands of the two part-time library aides; this is a fairly complex assignment for these personnel, with limited training and background. The adult librarian raised the question with the evaluator: Does the library have the books it should have? There was no time to evaluate the collection but considering that many of the volumes on the shelves were donated, some from private collections and many by St. Lawrence College professors (review copies), it may be presumed that the collection lacks some relevance. Searching out and acquiring the books and non-print material, for new adult readers in particular, requires more know-how than seems to be presently available. The evaluator asked staff whether book selection consulting advice is available from the Clinton-Essex library and was told: no.

It would be good to see someone going in there on a regular basis, at least one or two days a month, for the next year or two, and helping the staff with materials selection and program planning. This should be an especially well-qualified librarian, whether Indian or non-Indian is irrelevant, who would have the ability to make suggestions and give technical advice in such a way as to be received and welcomed by staff. Much would depend on the personal attitude of the consultant and the rapport that he would maintain. The Langston Hughes library in Queens has a librarian advisor on the staff, but the decisions are made by neighborhood people on the staff. This counsel and advice should be seen by the present Board and staff as something that is needed and that would enhance the program, but I feel very strongly that tribal control is imperative. The library and cultural center should be what the residents want it to be. The visitor is tremendously impressed with what has been accomplished in the four years from inception. Progress is slow but steady; there is great pride of achievement that one senses and this is good. One of the staff members told me that they worked one summer without pay, and that they would probably continue without pay if need be. But they should not have to do this, and also they should be assured of the continuation of the kind of sympathetic and skilled assistance that the NIEA has been providing.

One final comment. While one would not wish to interfere with or infringe upon local control in any way, it might be desirable to arrange in some fashion for more frequent and systematic evaluation of work program, job assignments, community programs, etc. At some point along the line, the duties of the various personnel need to be looked at carefully and objectively with a view to future operations after the current "shake-down" phase.

Also, on the record-keeping side, it is recommended that an audit of the financial records be made at this time as a standard practice. There is no negative inference to be drawn from this recommendation; it is simply to be considered as a prudent course of action, with public funds that have come in from various sources.

It was a pleasure to have had this opportunity to work with the Akwesasne staff and board on this evaluation and I count it as one of my most interesting experiences.

Respectfully submitted,

Meredith Bloss

New Haven, Connecticut
June 18, 1974

EVALUATION
PHASE III
NIEA LIBRARY PROJECT
STANDING ROCK PROGRAM

Prepared by:

John W. Barden, Ph. D.
June 14, 1974

PREFACE

This evaluation report is prepared at the request of the National Indian Education Association. The bulk of the statistical data is included in the responses to the evaluation instrument prepared by the NIEA. The impressions of the evaluator are included in Section II and come from (1) personal observation and (2) discussions with individuals involved in the project.

INTRODUCTION

The National Indian Education Association (NIEA) in cooperation with the Standing Rock Sioux Tribe is attempting to provide library and media services to residents of the Standing Rock Indian Reservation in North and South Dakota. Since the reservation is large and the residents widely dispersed, the joint agreement was to attempt to provide services which respond to the library needs of a widely scattered population. This decision resulted in Phase III of the NIEA Library Project. Phase III involves the establishment of a headquarters and several centers located in communities throughout the reservation.

It is the purpose of this evaluation document to take a look at two basic elements involved in implementing Phase III. The first is a review of primarily budgetary matters concerned with the commitment and involvement of NIEA and the second is the actual progress of the implementation together with its probable impact on the communities involved.

Data for the first element was collected through extensive interviews and discussions with Ms. Sue Schrouder, Coordinator of the Standing Rock Program. Data for the second element derives from personal observations and interviews with Ms. Schrouder and community people.

SECTION I

NIEA INSTRUMENT

OBJECTIVE: The NIEA Library Project will assist in providing necessary personnel services to implement library/media services designated by the Library Board.

1. Assist the Library Board to acquire grants from the Department of Labor for the period July 1, 1973 to June 30, 1974 for three persons. The National Indian Education Association will use its resources to pay the additional quarter of these salaries.

Was assistance provided? Yes, upon termination from DOL New Careers. Termination occurred on June 22, so NIEA contribution needed only during week of June 23-30, 1974. 3 employees for 40 hours per week @ $3.00 per hour.

Were grants obtained? Yes

Budget Allocation $4,680.00 Expenditure $360.00

2. Assist the Library Board to acquire salary for one library aide from the Emergency Employment Act (EEA) program for the period July 1, 1973 to December 1, 1973.

Was assistance provided by NIEA? Not needed

Was a library aide provided under EEA? Yes

3. The NIEA will employ a library aide using resources available to the NIEA Library Project for the period

January 1, 1974 to June 30, 1974.

Did NIEA employ a library aide? Partially

Budget Allocation -0- Expenditure $633.60

4. Expend National Indian Education resources to provide fringe benefits for National Indian Education Association salary amounts.

Did NIEA pay fringe benefits? Yes. 10% of salary allocation of $7,280.00.

Budget Allocation $728.00 Expenditure $148.68

OBJECTIVE: The NIEA Library Project will provide necessary facilities to house the Standing Rock Library.

5. The expenditure of NIEA resources to rent Suite C-42 of the Douglas Skye Memorial Complex for the period of July 1, 1973 to December 31, 1973.

Did NIEA rent space? Yes.

Budget Allocation $1050.00 Expenditure $2162.52
($1112.52 overspending. See next item for reasons.

6. The expenditure of NIEA resources to pay for utilities and services for the new library located in the Community Building for the period of January 1, 1974 to June 30, 1974.

Did NIEA provide funds? (If not, why) No. The proposed move from the Memorial Complex was made impossible because the skill center was not completed on schedule. Money from this commitment was used to maintain the library in the Complex.

Budget Allocation $900.00 Expenditure $900.00 transferred to rental of C-42, Memorial Complex.

OBJECTIVE: The NIEA Library Project will provide funds for communication.

7. The expenditure of National Indian Education Association funds to provide telephone service.

Was telephone service provided? Yes. SRTL Headquarters and reverse charges service from units in Cannon Ball, Little Eagle and Bullhead.

Budget Allocation $600.00 Expenditure $753.66

8. The expenditure of National Indian Education Association funds to provide postage.

Were funds for postage provided? Yes. SRTL Headquarters and overdue postage for Cannon Ball, Little Eagle and Bullhead.

Budget Allocation $300.00 Expenditure $263.25

OBJECTIVE: The NIEA Library Project staff will assist the Standing Rock Tribal Library Staff to develop its learning resources.

9. Assist the Tribal Library Staff in implementing its collection policy.

Was the collecting policy implemented? (Describe method) Partially. Criteria for identification and selection of materials containing factual information on Lakota and other tribal religion, history, language, social customs etc. were developed; however, in practice, staff followed their own dictates in ordering such materials from non-traditional sources.

Was the collection policy revised? Yes. Revised away from restrictive guidelines to allow staff access to locally prepared materials and materials available only through non-traditional sources such as Indian publishing houses.

10. Assist the Tribal Library Staff develop an organized system of reviewing materials for purchase.

Was a reviewing system established? Partially. Such a system was established, but it was difficult to implement owing to the staff being "stretched thin". Time was not always available due to daily press.

11. Review guidelines for ordering all possible library materials preprocessed.

Were guidelines reviewed? Yes. Ordering policy was not implemented, however, for time reasons and reasons of inexperience of staff. Coordinator assumed major responsibility in this area with individual letters to publishers in times available.

12. Assist the Tribal Library Staff to continue the written agreement with the regional library, Veteran's Memorial Public Library in Bismarck, North Dakota, to act as ordering agent for library materials.

Was the relationship continued? No. The relationship became unneccessary with the arrival of the Coordinator. SRTL now has autonomy and requires no agent in its dealings with publisher. Order records are maintained at SRTL and checks are issued by the Tribal Finance Office.

13. Purchase materials for the library.

How many books, periodical titles, and other types of media were purchased for the library? Periodicals - 280; Books, pamphlets and other print material - 1,700 volumes; Non-print materials - 30 tapes and records.

Budget Allocation $5,000.00 Expenditure $8384.03

14. Assist the Tribal Library Staff in acquiring resources to purchase additional materials.

What efforts were made to obtain additional resources? Efforts in many directions were made. Inter-library loan arrangements were made in North and South Dakota; Donations were received; Revenue sharing funds solicited but not received; Proposals were written (a) LMTA Training proposal (funded, but application withdrawn per order of Bismarck Junior College); (b) Satellite Centers through Postsecondary, Title IV, Indian Education Act.

OBJECTIVE: The National Indian Education Association will assist the Standing Rock Tribal Library to purchase necessary supplies.

15. Use NIEA resources to purchase necessary library supplies.

Were supplies adequate for operation? No. Phase II purchases were paid from Phase III budget. Unanticipated increases in library use (Community College and increased patron response) was not counted on and necessitated larger expenditures than had been anticipated.

Budget Allocation \$600.00 Expenditure \$7066.24

16. Purchase blank videotape cassettes.

How many cassettes were purchased? Sixty-three tapes were purchased.

How did the number of cassettes available relate to

the work performed? The number was a slight surplus which will be used. (See attached list of taped programs.)

Budget Allocation \$200.00 Expenditure \$1575.00

OBJECTIVE: The National Indian Education Association Library Project staff will assist the Tribal Library to develop in-house program elements.

17. Assist the Tribal Library in developing an Information Center.

Was an Information Center established? Yes. SRTL Archives established as repository for Tribal minutes and other important documents. Service Directory compiled. This directory will be disseminated as of June 30, 1974.

What types of materials on what subjects does it contain? Archives: Minutes of tribal council meetings, past issues of all tribal newspapers; Tribal constitution and by-laws; Large collectio of books on Lakota and other tribes; current legal and civil rights information pertaining to Indians; Federal Register; other publications announcing funding sources; Interlibrary loan arrangements with North and South Dakota.

18. Assist the Tribal Library interface with the video project at Little Eagle.

What types of cooperation were undertaken? Equipment housed at Little Eagle Day School, but brought to Headquarters in May owing to absence of videotape coordinator for summer. To be used throughout summer for recording Lakota ceremonies available for such recording. Coordinated information on activities worthy of recording in all districts with VT Coordinator at Little Eagle.

19. Expend NIEA resources for educational games and other activity materials for childrens story hours. Yes. Games for Cannon Ball. Slide-tapes, films, arts and crafts materials and

Were materials purchased?

instructional pamphlets for general distribution throughout the library system.

How were they used to improve children's services?

Games and craft activities were used to provide activities for children to develop creatively; pamphlets, literature, slides, tapes and films were designed to provide diversity in the presentations and a sense of awareness in childrens' story hours.

20. Expend NIEA resources to provide films for the summer community film festival in Cannonball.

Were film rentals made? Yes. Seven films were rented from Modern Sound Productions to be shown weekly between July 25 and August 29, 1973. The films were shown at the school-community library. Plans are being made for this summer.

What impact did these films have on the community? Participation included all age groups and record numbers in attendance. Due to the widely acknowledged success of last summer's festival, a second festival is planned for June 13 through August 15, 1974. Ten films of diverse subject matter will be shown. The festival is being expanded to Fort Yates district with showings scheduled in Fort Yates on Thursday nights from June 27 through August 29, 1974

OBJECTIVE: The NIEA Library Project staff will assist the Tribal Library to develop out-of-house programming.

21. Produce a weekly tribal library newsletter.

Was a newsletter prepared on a weekly basis? In general, yes. However there were a few times when the newsletter was not published on schedule. Reasons ran from illness of staff, vacations etc. to budget restrictions placed on the newsletter toward the end of the program year.

Is there any evidence of favorable or unfavorable reaction to the newsletter? Standing Rock has come to depend on the newsletter as a prime source of information. In general, the acceptance of the newsletter has been overwhelming. There have been a couple of instances in which people have reacted to stories printed, but these are far outweighed by the favorable response. The tribe places such reliance on the newsletter that officials have requested issues and entered information.

The newsletter has gone beyond its initial purpose and now encompasses many more areas than the original library and educational areas.

Budget Allocation $1,400 Expenditure $2311.12

22. Purchase radio time on Station KOLY Mobridge, South Dakota.

Was radio time purchased? Yes

Budget Allocation $780.00 Expenditure $1045.12

What types of programs were prepared? General information programs. Formats included straight news reporting, announcements, interviews with various program people and other tribal leaders, and news of interest on the national scene.

Is there any evidence of favorable or unfavorable

reaction to the programs? It is difficult to asses the size of the listening audience, but the individuals (small number) with whom this was discussed indicated favorable response.

23. Produce a 30 minute a week public service television show each week on Channel 4 television, Bismarck, North Dakota.

What types of production costs were incurred? There were no production costs as such. Costs incurred dealt with travel for guests on the show. KFYR provided time as public service and technical assistance and training for personnel.

Budget Allocation $3000 Expenditure $115.28

What types of programs were prepared?

See attached report for programs through May 25.

Is there any evidence of favorable or unfavorable

reaction to the programs? Initial programs generated a good deal of excitement. The impetus is hard to maintain, but the reaction is still favorable.

24. Continue to support two deposit collections in Ft. Yates, one at PHS and the other at the Community Center.

Were these collections operative through the year? Partially. The collection at PHS was operative. The Community Center was closed in the Winter of 1974 making it impossible to maintain the deposit collection. A third site was selected - the Comprehensive Alcohol Program Detox and Rehab unit - and was supplied with current affairs reading.

Budget Allocation -0- Expenditure Not available. Amount contained in regular budget.

OBJECTIVE: Provide appropriate training for the Standing Rock Tribal Library Staff.

25. Expend NIEA Library Project resources to allow attendance at state sponsored training conferences.

What types of training was provided? Training provided was minimal in that, while it appears that programs were prepared, staff participation was limited due to child care problems, transportation and reluctance of staff to leave home for the periods required. A workshop held on June 13 and 14 at the Little Eagle School concerning cataloging, filing and reference work showed more success (see list of consultant and training programs attached).

26. Provide resources to attend North Dakota State Library Association meetings.

How many of the staff attended?

Fall Meeting	3	Jamestown, N. Dak.
Spring Meeting	1	Bismarck, N. Dak.

Budget Allocation $800.00 Expenditure $84.28

27. Provide consultant services.

List consultants and their training skills.

See attached list for consultants and
their roles

Budget Allocation $700.00 Expenditure $1641.25

28. Develop a course outline for a Library Media Technical Assistant Program.

Was a proposal produced? Yes. See attachment for course outlines and notes concerning funding of project.

To whom was it submitted? Title II - HEA

LIST OF CONSULTANTS

Name	Dates	Activities
Helen Parris	September 12-13, 1973.	Conducted VTR workshops for SRTL staff and Little Eagle Day School and community members.
David Bonga	October-November, 1973.	Assisted SRTL staff in conducting feasibility study for development of a radio station at Standing Rock.
Floyd Westerman	November, 1973.	Guest spot on television program "Indian Country Today."
Richard Smith, Oscar Schmeichel, Frank Eagle, Oscar Archambault, Elwood Corbine and Indian Action Team	June, 1973-March, 1974.	Construction of Little Eagle and Bullhead's new School-Community Libraries
Lynn Zacharias	March, 1974	Cataloging workshop in preparation of the Little Eagle School-Community Library's Grand Opening.
Standford Edwards, Linda Garreaux, Marge Shoots the Enemy and others	February-June, 1974.	Provided technical assistance for opening and operation of new branch libraries.
Darrel Hildebrandt, Veterans Memorial Public Library Children's Librarian	July, 1973, and March and June, 1974.	In-service training workshops for SRTL staff in development and delivery of Children's Story Hours and the use and construction of puppets and audiotapes.
Jim Minges, Consultant South Dakota State Library	June, 1974.	In-service cataloging, reference and public relations workshops for SRTL staff.
Juan Reyna, Elwood Corbine, Steven Brave Crow, Leo Kim and others.	May-June, 1974.	Layout, illustration and other technical assistance for development of A Directory of Services on the Standing Rock Sioux Reservation.
Elwood Corbine	On-going	VTR Program Development.

OBJECTIVE: Provide funds for travel to local meetings, workshops, staff meetings, etc.

29. Was sufficient travel money provided? Yes. Mileage allowance and per diem was sufficient to allow travel on the reservation and away for meetings.

Budget Allocation $900.00 Expenditure $483.24

OBJECTIVE: The NIEA Library Project staff will assist the Standing Rock Tribal Library staff continue the basic statistics and formative evaluation program.

30. Internal statistics collection and evaluation plan. Were statistics and formative evaluations (quarterly reports) kept? Yes.

OBJECTIVE: The NIEA Library Project will contract with the Standing Rock Sioux Educational Corporation to provide the site with fiscal and administrative services at the indirect cost rate of 5%.

31. Was the contract made? Yes

32. Were contractual arrangements satisfactory to both parties?

It would appear that they were satisfactory

Budget Allocation____________ Expenditure____________

GENERAL EVALUATIVE COMMENTS:

(SEE ATTACHED NARRATIVE EVALUATION IN SECTION II)

What impact does the library have on the community?

What working relationship has been created with elected officials in the community?

What working relationship has been established with existing programs and/or agencies in the community?

Other Comments:

NARRATIVE EVALUATION

NARRATIVE EVALUATION

The evaluation up to this point has consisted largely of "lifeless" facts and figures. While these are important, they come far from telling the story of the implementation of Phase III. The following narrative report with recommendations comes from the evaluator's experiences with the communities on Standing Rock and with library services provided.

First, the positive side of the development of the library. Probably the single most effective means of achieving the kind of visibility necessary to fully implement a project such as this has been the Newsletter. In the beginning, the Newsletter confined itself to educational and library matters. As it developed, the contents of the Newsletter broadened to include a wide variety of areas of interest to reservation residents. People have come to rely on the publication of the document. It is widely consulted as a source of announcements and capsule descriptions of the news. The editor of this journal is to be commended for her efforts in making an attempt at a responsive, well-circulated paper.

Centers of the library have been established in the communities of Little Eagle, Bullhead, Cannon Ball and Fort Yates. This is in keeping with the goals of Phase III. The Newsletter has been very helpful in publicizing events related to each of the Centers. In each of the communities, events connected with the libraries have been scheduled, the most notable of which were the grand openings of the centers in Bullhead and Little Eagle. Attendance at each of these events has varied, but for the openings, most of each community turned out as a gesture of support.

In conjunction with the Little Eagle Center, a Video-Tape project was implemented. This project had as its goal the recording of significant events - history in the making. Events recorded fell basically into two categories: (1) topical interest matter and (2) cultural preservation. These tapes are available to groups throughout the reservation.

An element of the development of the library which lends strength is the recent linkage with the newly-formed Standing Rock Community College in Fort Yates. Funding attempts through the College were made to implement training programs for Media technicians, but were unsuccessful. However, the fact that the Community Library now serves as the Community College library opens new avenues for funding and training. The College, in its accreditation drive, will be seeking funding so that areas in addition to the already strong area of Indian Culture can be strengthened. The College also has a strong community emphasis, so that even though expansion of the library is expected, the emphasis on community service will remain and, hopefully, be strengthened.

Other accomplishments for the year include the forthcoming publication of a Service Directory with complete listings of services available to reservation residents. The television series, Indian Country Today, sponsored in part by the library project has come to be a valuable asset in reservation development.

Any project as ambitious as the Standing Rock Tribal Library Project will have problems in additions to achievements. The next few paragraphs will outline the evaluator's perceptions of some of these problems and will present recommendations as to possibilities of solutions.

A key consideration in the introduction of new services to people in reservation communities on Standing Rock is the question of whether or not the bulk of the people feel the need for such services. Careful preliminary surveying established the need for library services on the reservation. However, the surveys do not necessarily represent the felt needs of the "grass roots." The fact that the libraries are present in communities provides a base for educating community people in the area of services that the library can actually provide for them. In some instances, these efforts have been successful - notably, Cannon Ball. In others, the efforts have been less than successful for a variety of reasons which will be discussed when the evaluator arrives at what he considers the major difficulty faced by the project. At any rate, it is sufficient to say that a great deal of work remains in this area. It is not enough to say, "Libraries are good". People have to be shown why they are good.

It is difficult to convey exactly the meaning of what this evaluator considers the major difficulty with the project at this time without being blunt: in its operations to date, the library appears to be another example of a non-Indian institution being transplanted without translation to a reservation setting. It is the strong feeling of this evaluator that such efforts can never be more than partially successful. As an example, let me choose only a very small thing. But, it is a thing about which comments have been made. In the non-Indian setting, when books are not returned on time, overdue notices are sent with the idea that this notice will "jar" the borrower into returning his book. The same tactic has been employed on Standing Rock with a resounding lack of success. The greatest success in securing the return of overdue materials has been the simple person-to-person contact of asking if people have forgotten to return their books.

This is not to say that the Tribal Library should be conducted in an unbusinesslike or nonprofessional manner. It simply means that the definitions of "businesslike" and "professional" must be altered to mesh with the conditions in which the library finds itself. This has to do with the criticism concerning the "education" of communities in the value of the library to them. The kinds of efforts employed in public relations have largely been in terms of the value of the dominant culture. Such things as puppet shows and movie festivals are good as far as they go. But, it seems to this evaluator that an emphasis on cultural preservation and cultural activities might be a better means of showing people the value of the library. Normal kinds of reference activities should, of course, be encouraged, but the primary emphasis should be on the "Indianness" of the institution.

This transplantation phenomenon intrudes into the area of personnel. The staffing pattern of the library consisting of a coordinator, a Headquarters director, and aides in each of the community settings should be looked at carefully. The evaluator realizes that finances account for some of the problems encountered with personnel. The project itself was not funded sufficiently to provide for the payment of professional salaries to individuals entrusted with professional responsibilities. As a result, funding for most of the personnle other than the coordinator was provided by manpower programs operating on the reservation. These programs are by nature, temporary and engender very little sense of loyalty in the individuals in them. High staff turnover is probably in part accounted for by these funding problems. Difficulties in staffing, however, appear to go deeper. And, perhaps they relate to the business of redefining professional and businesslike. Individuals assigned to the project in the communities were community people with a minimum of training and not employed directly by the project. As a result of this, little responsibility was given to these people in terms of making their own decisions. Everything was monitored extremely closely by the Headquarters. In dealing with community people, this kind of close supervision appeared paternalistic and demeaning. The result was considerable dissension in the staff and divisions between people.

There are, as far as this evaluator knows, no models to follow in adapting the traditional library structure to a non-traditional library setting. Thus, the coordinator of this project must be an innovative individual with strong sensitivities to subordinates needs and backgrounds. The coordinator must be able to forge a new kind of library taking the best from the non-Indian way of library administration and adapting it to local methods.

Some of the obvious recommendations from this evaluation, then, involve staffing:

1. Staff should be paid salaries from the project commensurate with the responsibilities placed on them.
2. Responsibilities of each field staff member should be clearly enough defined so that a minimum of supervision in the strict sense of the word is necessary.
3. Supervision should be largely in the form of training and technical assistance delivered in such a way as to be helpful without being condescending.
4. More activities should be sponsored relating to Indian culture.
5. With more responsive personnel, greater reference work should be attempted in efforts to answer questions posed by community members in a variety of areas.

A few recommendations in other areas are significant but occupy nowhere near the central position that the staffing reccomendations do:

1. Greater effort should be extended to insure that the Newsletter receives the widest possible circulation.
2. Consideration should be given to more portable VTR equipment. The current equipment is bulky and difficult to transport.
3. The involvement of the library in the development of Indian Country Today should be made more clear. Many individuals are not aware of the connection at all.

Overall, the project is a success. There are difficulties. The key to success in this writer's opinion is in the word "standards". Do not think in terms of higher or lower, but rather in different.

EVALUATION
PHASE III
NIEA LIBRARY PROJECT
ROUGH ROCK

Prepared by:

John Gray
June, 1974

OBJECTIVE: The NIEA Library Project will provide necessary personnel services to continue and expand library/media/information services.

1. The expenditure of NIEA resources to provide a professional program coordinator from July 1, 1973 to June 30, 1974. The coordinator shall be responsible for developing media services for the project.

   Was the coordinator hired? Yes

Budget Allocation $9,500 Expenditure $6,422 (to April 30)

2. The expenditure of NIEA resources to provide half the salary for a High School Resources Specialist from July 1, 1973 to June 30, 1974.

   Was the resource specialist hired?

   Another position was created instead. A Librarian was hired. One of the major problems for this area had been the lack of a full time librarian. (See Notes: #2)

Budget Allocation $9,500 Expenditure $7,164 (to April 30)

3. The expenditure of NIEA resources to provide half the salary for a Community Affairs and Bi-lingual Program Specialist.

   Was this person hired? No
   No arrangements were successfully concluded for this position. (See Notes: #3)

Budget Allocation -- (reprogrammed) Expenditure --

4. To assist the Advisory Library Committee raise funds for half the Specialist's salaries from Indian Education Act funds.

Was a proposal prepared? Yes

Were funds gained from the IEA? No

Amount -0-

5. To assist the Advisory Library Committee raise funds for a driver for the Media van.

Was a van driver hired? No. The van was not ready for operation. However, it is nearly completed and will be ready by June 10, 1974.

Budget Allocation ______ Expenditure -0-

6. To assist the Advisory Library Committee raise funds for two work/study clerks.

Were funds obtained? Yes

Were the clerks hired? Yes (one). This had been covered under N.Y.C. Program which terminated January 15, 1974. The aide was hired at that time.

Budget Allocation Not Available Expenditure Not Available

OBJECTIVE: The NIEA Library Project will provide essential communications for the library.

7. The expenditure of NIEA resources to provide telephone service.

Was adequate telephone service provided? Yes.
Telephone service has always been problematical at Rough Rock. Considerable improvement was achieved during this year in the overall service.

Budget Allocation $150 Expenditure Not differentiated from regular school telephone expenses.

8. The expenditure of NIEA resources to provide funds for postage.

Was adequate postage provided? Yes. This appeared to be satisfactory.

Budget Allocation $100 Expenditure $12.45 plus an amount not differentiated from regular school postage expense.

OBJECTIVE: The NIEA Library Project staff will assist the Advisory Library Committee to seek funds under the Indian Education Act for a Mobile Learning Center.

9. Was a proposal prepared? Yes.
$30,00 was requested for the program.

10. Were funds obtained?

As of June 6, no word had yet been received about the funding of the proposal.

Budget Allocation $30,000 Expenditure -0-

OBJECTIVE: The NIEA Library Project will assist the Rough Rock Library staff by providing necessary supplies.

11. The expenditure of NIEA resources to provide necessary library supplies.

Were supplies adequate? Yes. It is probable that an undetermined amount of supplies from regular school source supplemented the expenditures shown below.

Budget Allocation $1,500 Expenditure $716

12. The expenditure of NIEA resources to provide videotape sufficient for the video component.

Was sufficient videotape provided? Yes. Some other minor supplies needed for (or related to) video taping projects were purchased from this item.

Budget Allocation $1,500 Expenditure $716

OBJECTIVE: The NIEA Project staff will assist the Rough Rock Library develop and sustain in-house program elements designed to stimulate library use.

13. The expenditure of NIEA resources to continue the weekly film program.

What impact did the film programs indicate?

Attendance at the weekly film showings was about 100-150 each time. Showings were on Sunday evenings which helped get children back to the dorms for school on Monday. Good PR for school with parents and community.

Budget Allocation __$500__ Expenditure __$596__

14. Assist the Rough Rock staff in improving the puppet theatre housed in the Library.

How was the theatre use improved? There was a substantial increase in use. Use increased to the point where a regular schedule was prepared each week with several (4-10) scheduled uses and/or events.

What impact did increased use have? The increased use stimulated an increase in the production of plays and videotapes which were made available for classroom and other uses.

15. Assist the Rough Rock library improve delivery systems to staff and students.

Was staff and student use improved? Yes. Primarily through better organization and cataloging of resources. Improvement in organization and cataloging was substantial. A High School Library was established and a Community Lending Library was set up and used through the COOP.

16. Assist the Rough Rock Library staff to provide creative and curriculum materials for elementary and secondary students.

Were improved materials made available?

Yes. (See Notes #16)

17. Assist the Rough Rock Library staff develop a schedule which allows evening hours for student and community use.

Was the library open in the evenings? No. (except for film program) (See Item #13). Reasons seemed to be related to the emphasis on classroom needs mentioned earlier, the lack of a community relations person and staff scheduling problems. (See Notes, Item #13)

18. Assist the Rough Rock Library staff develop video materials which present local community information needs in Navajo and English.

Were these materials created? Yes. Approximately 45 hrs. of video tape were produced and edited. Approximately 60 hrs. of additional tapes have been done but not edited. (See Notes: Item #18 for additional information)

19. Assist the Rough Rock Library staff to develop profiles of students on videotape for use in the Human Developments Department for counselling.

Were these videotapes created? No. Not directly by the Library Project. However, The Human Development Dept. Staff Did do this with assistance (technical and equipment) from the Library Project.

How were they used? These tapes were used with the specific students involved and occasionally with parents and teachers as indicators of student's problems and progress. Tapes were also used as a diagnostic tool for learning difficulties.

20. The expenditure of NIEA resources to develop a public relations project which will encourage library use.

Were resources expended? No.—
The regular school effort in this area carried part of this.

Describe the project. (See Notes: Item #3 and general comments.)

Budget Allocation $300 Expenditure -0-

21. The expenditure of NIEA resources to provide for maintenance of video equipment.

Were sufficient funds provided?

Yes. Additional expenditures at or near end of project year are anticipated for routine maintenance.

Budget Allocation $300 Expenditure $55.60 (through April 30)

OBJECTIVE: The NIEA Library Project staff will assist the Rough Rock Library to develop out of house program elements designed to stimulate library use.

22. Expenditure of NIEA resources to provide for deposit collections of print materials in the Co-op and Community Center.

Were collections established for community use?

Yes. It appeared that the Co-op Lending Library got off to a good start. A number of donations were received. A number of magazine subscriptions were included.

Budget Allocation $250 Expenditure Non differentiated from regular school budget.

23. Assist the Advisory Library Board raise funds for operations of the Mobile Learning Center.

Was assistance provided?

Yes. The mobile unit was acquired and will be ready on June 10. A proposal was written requesting $30,000 for program development and operation.

Were funds raised?

Yes. The status of the $30,000 grant request was not known at this time.

Amount Not clear as to amount. The mobile unit van was provided by the Reading is Fundamental Program.

OBJECTIVE: The NIEA Library Project staff will assist the Rough Rock Library develop meaningful training for site personnel.

24. Expenditure of NIEA resources to allow staff to attend library workshops.

What workshops, etc., did the staff attend?

No in-house workshops were held. No time was available for them. See next Item (#25) for workshop and conference off-site.

Budget Allocation -0- Expenditure -0-

25. The expenditure of NIEA resources to enable the Rough Rock Library staff to attend conferences on learning resources.

What conferences did the staff attend?

"Planning for the Future" in Tucson State Library Association Convention in Phoenix. (See Notes: Item #25)

Budget Allocation -0- Expenditure -0-

26. The expenditure of NIEA resources to enable the employment of resource persons who can give direction to site staff.

List resource persons and their areas of expertise.

Native Consultants: Navajo Culture and Navajo-English Translation were used in producing videotapes.

Budget Allocation $300 Expenditure $100

OBJECTIVE: The NIEA Library Project will provide essential travel funds for the Rough Rock Library staff.

27. What travel was made by the staff?

2 conference trips: Phoenix and Tucson (See Item #25).
2 fieldtrips with students.
Trips to Albuquerque on equipment problems.

Budget Allocation $1,000 Expenditure $562

OBJECTIVE: NIEA Library Project staff will assist the Rough Rock staff continue the basic statistics and formative evaluation program.

28. Were statistics and formative evaluations kept?

These reports have been and are being kept and forwarded to NIEA Library Project.

OBJECTIVE: The NIEA Library Project will contract with the Rough Rock School to provide the site with administrative and fiscal services. The fee for this service will be 5% of site budget.

29. Was the contract made?

Yes.

Were contractual arrangements mutually satisfactory?

Yes.

Budget Allocation $1,575 Expenditure $459.70

GENERAL EVALUATIVE COMMENTS:

What impact does the library have on the community?

The primary focus, with the exception of the film program and Co-op Lending Library has been on the needs of the students and classroom teachers. The film program has been good Public Relations for the school and the Co-op Library is beginning to have some impact.

What working relationship has been created with elected officials in the community?

Very little. The position of Community Relations Specialist was not filled and the advisory committee was ineffective. However, the potential remains high to accomplish this goal with some planning and reorganization.

What working relationship has been established with existing programs and/or agencies in the community?

There was a close relationship between this project and the Title VII, Bilingual-bicultural project as well as Project Follow Through. Magazines and other materials were furnished to the P.H.S. Clinic. The Human Development Department was assisted in preparing student profile videotapes.

Other Comments:

(See General Comments, attached.)

Notes on Specific Items

Item #2 and 3:

The school board decided to combine funds for the High School Resources Specialist with funds for the Community Affairs and Bilingual Program Specialist to hire a full time Librarian that would serve the high school and elementary programs.

A Library Aide was also hired. These decisions reflect the problem of the school board and administration focusing attention and resources on the classroom needs and situations rather than the community orientation. (Discussed further in General Comments.)

Item #16:

Interest Centers were set up in the Library and changed periodically. These attracted considerable interest both from students and staff. The Library project furnished materials for class projects (including raw materials). The film program was quite successful and records indicate a substantial increase in general library use and audiovisual materials utilization.

Item #18:

Daily showings of videotapes in the library were held. These were "piped in" from the nearby A.V. Center. Audiotapes: music and stories, were also piped in. These activities helped to increase interest in and use of the library.

Item #25:

Funds for travel to these two conferences came from the regular travel budget of Rough Rock Demonstration School.

The project director felt that attendance at these two events had several positive results. (1) A greater understanding resulted among state library people regarding library needs on the Navajo reservation. (2) Financial assistance was realized (a $1,000 grant for community library projects was received and a reference library was donated).

General Comments

The N.I.E.A. Rough Rock Library Project was characterized by both successes and failures in terms of project objectives. The overall impression of the Evaluation Consultant about the project was that of considerable progress.

The library was much better organized; collections, ephemera, audiovisual materials and physical arrangements were much improved.

Utilization was increased by students and school staff. This was in part due to the better organization. The efforts of the Project Director and Librarian were very evident particularly in the videotape program.

The project was weak in terms of meeting objectives related to community needs and involvement. The Co-op Lending Library was a successful community oriented component. However, the Library Advisory Committee did not reach an operational status this year for a variety of reasons:

1. The school was in serious financial difficulties during the year and much of the energy of the School Board and Administration went into solving financial problems.
2. Due in part to these financial problems, the school board and administration seemed to be focusing on in-school problems of faculty and students during the regular school schedule and in the classroom. Therefore the community oriented objectives were not supported fully. Since Rough Rock Demonstration School is a community school, it is possible that assumptions were made that this involvement did exist, when in fact it may not have existed.
3. A major problem seemed to exist in terms of the role of the Library Advisory Committee in relation to the operation and administration of the project. The project director felt that the committee did not meet his needs for input. Little appears to have been done to educate the advisory committee, as to library operation, the functions of a library such as Rough Rock's, their role as an advisory, board, etc.

Time contraints and the previously mentioned emphasis on classroom needs rather than community involvement did not lend themselves to the development of outreach efforts, evening library use by the community and assessment of community needs.

Notable progress was made on the videotape program as mentioned earlier. Also, the mobile van is ready for use and this can be a tool for developing better community involvement.

The Library Advisory Committee should be re-established and definite plans made for a kind of orientation and "in-service" training of committee members. It is hoped that the administration of the school will be able to direct more attention to this dimension of the project in the coming year.

VIII. OTHER ACTIVITIES

Central Office staff have been engaged in a number of activities outside stated Library Project objectives, but within the field of Indian librarianship. One of the staff's informal objectives has been to promote libraries in Indian communities. To this end we provide as much assistance as we can to those who have or are planning to begin meeting Indian information needs. During the past year, we have assisted groups as diverse as the St. Paul Public Schools, the Onieda Nation, and the Newberry Library. More than 25 organizations in over 13 states have been assisted in this way.

We have also developed strong relationships with the library community in order to encourage Indian library service. The Goals for Indian Library and Information Service is a joint document of the American Library Association and the National Indian Education Association, and it represents a joint purpose forged in the past year. Strong relationships have developed with ALA staff, some of whom have now visited each site of the Library Project. Project staff have also attempted to develop positive relations with federal, state and local library personnel who have some connection with the sites. Finally, staff have developed a public relations program to encourage librarians and Indians nation-wide to become self starters in Indian librarianship.

At the request of the National Commission of Libraries and Information Science, the National Indian Education Association has presented testimony to N.C.L.I.S. on Indian Library needs and federal responsibilities. This, in addition to other testimony given, has resulted in the Commission's initiation of a study in the area of Indian library service with the goal of proposing some solutions. NIEA has been asked and will cooperate in making this study.

Conference presentations and lectures have also been a part of staff activities during the past year. A slide-tape of the Library Project was produced and shown at the ALA Conference exhibits in Las Vegas in July, 1973. A workshop program was given at the NIEA Conference in Milwaukee in November, 1973. Program planning was done at the ALA Midwinter for the all-day program at the ALA Conference in New York, July, 1974. Lectures and presentations have been made to various tribes, classes, and others on the Library Project.

Training has also been a part of our operations. Charles Townley attended the Library Management Training Program held at the University of Maryland, July, 1973. Lee Antell attended the Iroquois Conference, had a week long on-the-job training session at St. Lawrence University in foundation support, and attended the 1973 Council on Foundations meeting in St. Paul. All these skills have been most helpful to the Library Project.

IX. STAFF UTILIZATION

One major staff change occured in the NIEA Library Project during Phase III. Mr. Herschel Sahmaunt, who had been the Library Operations Coordinator for the Phase II of the Library Project, is no longer serving in that capacity. He has been replaced by Miss Sue Schrouder as the Library Operations Coordinator. Miss Schrouder comes to the NIEA very highly qualified in the areas of library and information science. She most recently was employed at Michigan State University, East Lansing, Michigan. While at Michigan State University, she was in charge of creating a research library of ethnic and urban affairs materials within the College of Urban Development, formerly known as the Center for Urban Affairs. She worked very closely with different highly visible ethnic groups while at Michigan State and in the greater Lansing and East Lansing area. Miss Schrouder, who comes to NIEA very highly recommended, has been assigned to the Standing Rock Sioux Tribal Library in Fort Yates, North Dakota. While at Fort Yates, she serves as Library Coordinator for all of the seven communities and assists the local communities in gaining library services that they desire.

X. ACTIVITIES PLANNED FOR NEXT REPORTING PERIOD

Major activities anticipated for July 1, 1974 through September 30, 1974 are:

1) Selection and hiring of an additional staff member to provide technical assistance to three new states.
2) To complete the contracting process with the sites.
3) To familiarize site staff with the goals of the operational plans for the final year of the project.
4) Begin to select and organize a team of project evaluators.
5) Visit each of the three new states (Wyoming and Wisconsin have been selected, with one more state to be chosen).
6) Continue technical assistance to site operations.
7) Finalize the overall plan of the project evaluation.

XI. APPENDICES

APPENDIX A

PUBLISHED ARTICLES

Wassaja
"Let My People Know"
A Nation

Vol. 2, No. 6 151
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July, 197

Wassaja

Library Conference Features Indian Project Events

NEW YORK, N.Y. — The annual convention of the American Library Association in New York will feature two events concerned with librarianship and the American Indian.

Thursday, July 11, a major presentation will be given on the National Indian Education Association library project. The project, now in its third year, is designed to develop demonstration library and information services which meet Indian needs.

The program will describe what has been learned in meeting these needs on the three demonstration sites: Rough Rock, Standing Rock, and Akwesasne. Project personnel will make the presentations.

The second part of the program, consisting of four workshops, will be held from 2 to 6 p.m., Thursday, July 11.

Workshop 1 is titled "Indian Adult Education and Reading," Workshop 2, "Indian Students and Academic Libraries," Margaret Wood, director. Workshop 3, "Indian Materials for Use in Public and School Libraries," Marie Jones and Edith Casaday, directors.

Workshop 4 is concerned with "Training Indian Paraprofessionals for Libraries and Information Service," Lotsee Smith, Director.

Further Information may be received from the National Indian Education Association, 3036 University Avenue, S. E., Minneapolis, Mn. 55414.

Wassaja

"Let My People Know"

A National

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Charges are pending against

Mr. Harry Pike, President
Board of Directors
Akwesasne Library • Cult
Hogensburg, NY

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MAY 7 1974
NATIONAL INDIAN
EDUCATION ASSN.

Wassaja

"Let My People Know"

A National Ne

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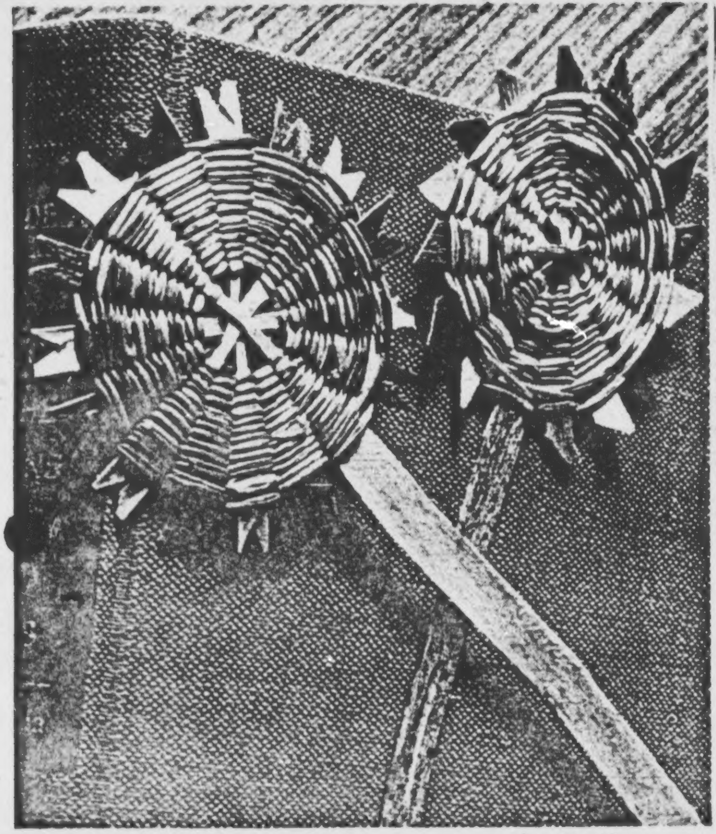
WOWAPI YAWAPI WAŠTE
ANPETU IYOHI WOWAPI YAWAPI

Lee Antell, National Indian Education Association library project director, addresses grand opening audience at Little Eagle School Community Library.

Wassaja
v.2 no. 4
April-May 1974

Mohawk Museum To Teach Native Art



974.

Sample of the sweet grass bookmark produced by the Akwesasne Library Culture Center.

The Akwesasne Library Culture Center has opened its museum, and announces that they have started a teaching program designed to increase the knowledge of Mohawk people in their traditional arts.

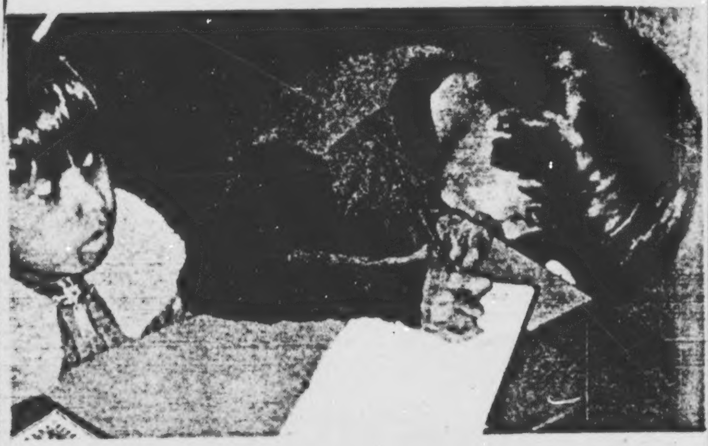
Basketmaking has been chosen as the first class for the program.

A local expert is teaching how to gather and prepare the necessary materials, explaining the classic designs and forms, [illegible] instructing the class in the techniques.

Mrs. Anna Rourke, library director, explains that the art of basketmaking is being applied in new areas as well as the traditional ones. The production of sweet grass bookmarks is one item which is now being produced.

Mohawk sweetgrass bookmarks are made from black ash formers, and sweet grass weaving. They are three inches in diameter on a six-inch marker. Further information is available from the Akwesasne Library Culture Center, Rural Route, Hogansburg, New York 13655.

Their First Library Card



Young students at ~~Pine-Ridge~~ signing up for their library cards.
Standing Rock

Page 10—Saturday, March 30, 1974—The BISMARCK TRIBUNE

Two Libraries Are Opened

FORT YATES — Residents of the Bullhead and Little Eagle Districts of the Standing Rock Sioux Reservation recently gathered in record numbers to participate in the grand opening of the district's new school-community libraries.

Both communities are in the South Dakota portion of the Standing Rock Reservation.

The libraries are the newest of three branches which have been established in cooperation between the Standing Rock Tribe and the National Indian Education Association's Library Project.

Included in the openings were guest speakers, outlines of the proposed development of the libraries, previews of upcoming services to be provided by the libraries and traditional Sioux ceremonies.

Morning
PIONEER
Partly cloudy
Established in 1881
Friday, March 29, 1974
Ten Cents

Standing Rock opens libraries

FORT YATES—Two new branches of the Standing Rock Tribal Library have been opened in the Bullhead and Little Eagle Districts, of the reservation, according to Library Coordinator Sue Schrouder.

The two new libraries are the latest addition to the Standing Rock Sioux library program established in the last year by the tribe in cooperation with the National Indian Education Association's Library Project.

Headquarters of the library, which also serves as the information center for Standing Rock's new Community College, are at Ft. Yates.

In grand opening ceremonies for the library held earlier this month, Melvin White Eagle, tribal chairman, congratulated the staff and encouraged them to continue development of services. He also stressed the role each new library will serve in providing information to students and the community on Indian history and currrent thought necessary for developing strong tribal leadership in generations to come.

Among the library staff, in addition to Schrouder, are Elwood Corbine, SRTL videotape program director; Margaret Brave Bull, Francine Gilbert, John Luke Flyinghorse, Joseph Hollow, all SRTL aides; Loretta Boyer, SRTL headquarters director; and Margaret Teachout, community library specialist.

A presentation illustrating the recording of local history as it is being made for use by future generations was given by Elwood Corbine, Standing Rock Tribal Library's videotape program director, at a recent grand opening ceremony for the tribe's two new library branches.

RAPID CITY JOURNAL

Sunday, March 1974 21

Standing Rock library opens 2 new branches

McLAUGHLIN — Residents of the Bullhead and Little Eagle districts, west and south of McLaughlin, respectively, turned out in record numbers recently to participate in opening ceremonies of the districts' new school - community libraries.

The libraries are the newest of three branches of the Standing Rock Tribal Library established the past year by the tribe in cooperation with the National Indian Education Association's (NIEA) library project. Headquarters for the tribal library, which also serves as the information center for the reservation's new community college, is in Fort Yates, N.D.

Melvin White Eagle, chairman of the Standing Rock Sioux Tribe, congratulated the library project staff and stressed the role each library can play in providing information to students and the community on Indian history and current thought for developing strong leadership.

Development of the library project was outlined by Lee Antell, director of the NIEA project, and David Gipp, former director of the tribal planning and management office, now executive director of the American Indian Higher Education Consortium. Other speakers included school district officials, tribal education and library program members.

In previews of upcoming services to be provided by the new facilities, "Legends of Standing Rock" were portrayed through puppet shows developed by aides with assistance from Darrel Hildebrandt, children's librarian, Veterans Memorial Public Library, Bismarck, N.D. A slide show on Indian homes and Indians in relation to animals, wild flowers and time was presented by Evelyn Gabe, director of the tribal Indian studies office, and Tyra Salas of its Indian curriculum development program. Elwood Cobine presented a videotape illustrating the recording of local history, and there were tours of the new libraries and library instruction.

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american libraries

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from the editor

In an out-of-the-way corner far from the clatter of Las Vegas and out of sight of the followers of popular fronts, such as intellectual freedom, there were a couple of meetings we observed at the Las Vegas conference that deserve the attention of anyone interested in improving library service.

If you look at the much-cited list of priorities adopted by ALA Council in 1970 you will not find an expression of concern for the practices and products of commercial firms supplying libraries. In retrospect it does seem strange that such a concern has not surfaced when at almost any meeting of librarians you can pick up atrocity stories about indifferent, inadequate, or downright misrepresented and disaster-producing services contracted to libraries. You hear the stories but you don't hear much about librarians doing anything about it.

It is not so with the Micropublishing Projects Subcommittee of the Resources and Technical Services Division, chaired by Lawrence Robinson. Like the Bookdealer-Library Relations Committee under Murray S. Martin, the subcommittee has assumed a consumer's advocate role with telling effect. They have confronted the *New York Times* and the Microfilming Corporation of America with their unwillingness to assume responsibility for the problems many libraries have endured after purchasing editions of the *Times* on microfilm made by Kalvar (see *AL*, June 1973, p. 375 and this issue, p. 461). The subcommittee also met with officials of Library Resources Inc., an Encyclopeadia Britannica company, to discuss problems encountered by libraries that have purchased their Microbook Series, *Library of American Civilization* and *Library of English Literature.* The discussion could not be labeled amicable, and it has been continued with the possibility of the subcommittee's reporting its findings to the ALA membership.

We only wish that more committees would take on some of the giants. They would find out that a little slingshot can have classic effect. And the effect on the librarian's image—that of being as passive as a hound dog on an August afternoon—would dissolve overnight.—*GRS.*

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contributors

[San Francisco, Calif.]—John Burks, San Francisco Examiner. [Washington, D.C.]—Tom Vinciguerra, Fort Lauderdale News. [London, England]—Steve Weinberg. [Chicago, Ill.]—James Bowman, Chicago Daily News. [Andover, Mass.]—Bernadine Coburn, Boston Globe. [Jefferson City, Mo.]—Steve Weinberg. [Columbus, Ohio]—Noel Wical, Cleveland Press. Cover photo by John Blasdel.

[illegible] had revised the ap- [illegible] procedure and he stated that it was merely an act of courtesy and "due process" that prompted COA to bring its procedure before the Executive Board, since the board was a principle agent in that document. He said that COA had "consulted' with the Executive Board and that they had "agreed to be involved in the appeals procedure."

Beckerman referred to the early morning information meeting and asked Wedgeworth if it had not been stated at that time that the Executive Board had "approved" the procedure presented by COA. Wedgeworth said he could not recall but offered the opinion that Council had given the COA the power to conduct the business of accreditation and that this procedure was part of that business. Beckerman withdrew his motion but an objection by A. Robert Rogers of Ohio kept it on the floor.

Having received permission to address Council as chairman of the Committee on Organization, Eric Moon pointed out that the appeals procedure in effect last January was listed in the *ALA Policies and Procedures Manual* as having been "approved" by the Executive Board. Wedgeworth reported that there were inconsistencies in that document and suggested that the best method of resolving the entire question would be for Council to solicit a report from COA at its next session.

After a few moments Edwin Beckerman managed to adjust the wording of his original motion, and Council ordered COA to report at the next session.

At-large Councilor Miriam Crawford, after a false start during the COA talkathon, entered her concern that Council had not voiced its opinion on how to resolve future election tangles when a candidate withdraws after being elected. Council was exhausted and it was close to lunch so the action was postponed to the next session.—*GRS.*

Council Considers Standards and Accreditation

Vice-president Jean Lowrie presided over the second session of ALA Council on June 28 where most of the time was devoted to consideration of accreditation activities and standards.

It began with President Russell Shank of the Association of College and Research Libraries, the largest membership group among the ALA divisions, delivering a speech on "the erosion of the authority of the divisions of the association to effect action in matters that are clearly delegated to them by the ALA Constitution and Council." He added, "these frustrations in the case of ACRL are [illegible] [illegible] has been a long-time, incipient movement to do the work of the association elsewhere or go it alone." Shank charged that divisions in ALA have no role in determining the budget for programs, that they are threatened with the loss of authority to adopt standards "in areas where only their members have the expertise that would give credibility to the content."

Shank concluded his remarks by urging that Council "attend to ways and means of mounting programs relevant to those many other professionals who are not members of ALA. We urge you to consider the effect of each of your decisions on what you *know* to be the real issues of libraries, librarians, and librarianship. We urge you not to automatically affirm every issue in favor of generalization and centralization." He then asked for a ruling from the chair on whether, as president of ACRL, he was allowed to present a resolution to Council. The chair ruled as a nonmember of Council he could not introduce a resolution. Shank then dramatically asked if there was a member of Council who would introduce the resolution from the 12,000-member ACRL.

Janice Gallinger, New Hampshire councilor, introduced a resolution endorsing the Carnegie Commission on Higher Education report *The Fourth Revolution: Instructional Technology in Higher Education* for its priority ranking of libraries and its recommendation to introduce "new technologies to help libraries to continue to improve their services" (see p. 507).

The resolution was seconded by Alphonse Trezza, state library director of Illinois. It passed without debate.

Phyllis Hochstettler, chairman of the ALA Committee on Standards, presented a statement of policy on ALA standards endorsed by the Executive Board. The policy would insure that standards "follow a generally approved form, use approved terminology, and are generally compatible." The document defined goals, standards, and guidelines as they were to apply to ALA but not necessarily to those in other associations or institutions and also set out a simple set of procedures for the development, revision, and adoption of ALA standards. Council referred the statement back to the committee with the opinion that each division could handle its own standards. The committee is to report back at midwinter.

"Goals for Indian Library Service," a policy statement, was then presented by Charles Townley with the endorsement of the Executive Board and passed unanimously (see p. 507).

F. William Summers presented the Committee on Accreditation's [illegible] Council which broadly outlined Co[illegible] as its source of authority and [illegible] the relationship between the committee and the Executive Board in developing an appeals procedure for those institutions either denied or removed from accreditation. Robert Wedgeworth read into the record a letter from ALA Counsel William North, in which North stated his belief that the procedures developed by the COA to carry out its charge would not be of concern to Council. Concluding that the Executive Board was "the proper body to review and approve the accreditation appeals process," he went on to say that Council may review, modify, or reverse any action of the Executive Board should it so wish.

William Eshelman, at-large, criticized the COA for not providing the Council with a copy of the appeals procedure and moved that COA provide copies at the next meeting; Alphonse Trezza, at-large, established that the purpose was "for information and possible action." Council agreed and moved on to Joseph Shubert and the Legislation Committee report.

Shubert accounted for the committee's activity on three fronts: appropriations at the federal level, the development of a national legislative network, and long-range legislative planning. He reported that the committee did not consider categorical aid to libraries dead, but he stressed the need for the association to be developing "new ideas and legislative alternatives" to "insure that the federal government carries out in the most effective way its share of the responsibility for nationwide library service of good quality."

The election of members to the Council Committee on Committees and delegates to the Budget Assembly was announced (see p. 510).

The membership resolution which called upon Council for a statement on bargaining collectively passed with no debate (see p. 510). By then the Committee on Accreditation had distributed copies of its appeals procedure to Council, and Summers returned to the podium to explain the document (see p. 510).

A. Robert Rogers, at-large, questioned the remanding by the Executive Board of a granted appeal back to the Committee on Accreditation. Summers stated that it was a quite common procedure in accreditation appeals in other disciplines and that Mr. North had rendered the opinion that such a procedure was a proper action and quite common in the U. S. judicial system; Guy Garrison, at-large, pointed out this was also used [illegible] staff committee on mediation, arbitration and inquiry reported to the ALA Council regarding its follow-up review of the Library of Congress Inquiry Team's recommendations of 25 January 1972. At that time the staff committee noted developments which had occurred at the Library of Congress since January 1972 which were related to the seven recommendations. The staff committee then recommended that the ALA Council utilize the agency responsible for monitoring and reporting under the provisions of the Equal Employment Opportunity Act of 1972 as an information gathering source for any continuing or subsequent review of the Library of Congress' progress in the area of improving its practices regarding minority employment. This effectively would have relieved the staff committee of this responsibility.

The ALA Council in rejecting this recommendation declared the SCMAI report unacceptable and directed SCMAI to "extend its efforts to an on-site investigation into the Library of Congress' failure to comply with recommendations of the Kaser Report. Further, that the Council directs SCMAI to report again to Council at the Las Vegas annual conference."

Pursuant to the Council directive to the staff committee at midwinter 1973, discussion was initiated with officials of the library prior to the close of the midwinter meeting. Further correspondence and discussions of the issue culminated in an invitation from the Library of Congress on 18 May for the ALA executive director accompanied by a select group of the association's members to visit the library on 4–7 June 1973.

The specific purpose of the visit was to review the plans and programs of the library regarding affirmative action and the provision of equal employment opportunities for minority employees.

Members of the group accompanying the [illegible] director were Thomas Alford, director, Benton Harbor Public Library, Benton Harbor, Michigan; Y. T. Feng, associate director, Boston Public Library; Jane Fiener, associate director, University of California, Berkeley; W. Carl Jackson, dean of libraries, Indiana University, chairman; Henry Shearouse, director, Denver Public Library.

The group arranged its schedule so as to discuss the plans and programs under review with the officials of the library as well as to allow for brief interviews with employees selected at random during tours of several divisions of the library. These divisions were selected primarily because they had emerged as problem areas in the hearings conducted in Washington, D.C., in the fall of 1971 by the SCMAI fact-finding team.

Although persons responsible for the organization and administration of the programs under review were informed, there was no general staff announcement of the presence of the ALA group nor of the nature and purpose of the visit by the library. The ALA group had decided to interview representatives of the major staff organizations at the end of their interview schedule. This decision was made at the group's initial meeting prior to their first contact with the Library of Congress.

Several major staff organizations at the library concluded that they were being put at a disadvantage by not having prior notice of the ALA group visit. Therefore, they were unwilling to be interviewed at that time.

The ALA group judged the lack of participation by these major staff organizations of sufficient import to their review that a return visit to the library is essential.

This visit has been scheduled for 24–26 September 1973. The primary purpose of the second visit will be to assure adequate opportunity for the employees of the Library of Congress to comment upon the programs and plans under review.

The staff committee respectfully requests that Council extend the time which it had previously allowed for the completion of this assignment with the understanding that there will be a further report at the 1974 midwinter meeting in Chicago. *Robert Wedgeworth, chairman; Ruth Frame; Judith F. Krug; Robert Case; Beverly Lynch.*

[The ALA Council extended the time required by SCMAI to complete the report with the understanding that there will be a full report on the Library of Congress at the 1974 midwinter meeting.]

Resolution on Staff Committee on Mediation, Arbitration and Inquiry. Whereas it is the constitutional function of this Council of the American Library Association to determine all policies of the association except as set aside by vote of the membership; and Whereas the Staff Committee on Mediation, Arbitration and Inquiry, in investigating complaints of unfair or unethical practices in relation to libraries or librarians and in interpreting approved ALA policies pertinent to such practices, must inevitably, and, in fact, already has uncovered the need for further elaboration or changes in ALA policy; and Whereas the said committee is not required by its *Program of Action* adopted by Council on June 25, 1971 to bring to Council the need for such policy studies; now therefore be it Resolved that the Staff Committee on Mediation, Arbitration and Inquiry shall hereafter, following each complaint accepted by it for action, report to the Executive Board on its findings relative to the complaint, and on appropriate action pursuant to the specific inquiry, as directed in the *Program for Action;* and that it shall make available to the Committee on Policy and Implementation established by the same *Program of Action* such of its findings and/or recommended action as may be useful to indicate the need for policy study; and that it shall be the responsibility of the Committee on Policy and Implementation to bring to Council at the earliest possible occasion the need for such policy study or changes, with the committee's recommendations on the same.

Resolution on Report of the Carnegie Commission. Whereas the Carnegie Commission on Higher Education highlights the developments in electronics as the portent of the first great revolution in education in four hundred years, following the revolution that came with the invention of printing and the wide availability of books; and Whereas this expanding technology is recognized by the commission as a means for extending greater educational opportunities to sectors of society not adequately served, and for increasing the diversity of educational experiences; and Whereas these are objectives for improving the quality of life through communications that are major goals for library service as expressed by the ALA Goals for Action; and Whereas the Carnegie Commission on Higher Education recommends that the library should occupy a central role in the institutional resources of educational institutions, and thus become a more dominant feature of these institutions; and Whereas the commission recommends that the introduction of new technologies to help libraries continue to improve their service to increasing numbers of users should be given first priority in the efforts of colleges and universities, government agencies and other agencies seeking to achieve more rapid progress in the development of instructional technology; be it therefore Resolved that the American Library Association endorses the report and recommendations by the Carnegie Commission on Higher Education, as stated in its report, *The Fourth Revolution: Instructional Technology in Higher Education*, and encourages the committees, divisions, and offices of the American Library Association to undertake activities that will facilitate the achievement of the goals of these recommendations.

Goals for Indian Library and Information Service. In order to meet informational needs of American Indians and to purvey and promote the rich cultural heritage of American Indians, the following goals are presented as guidelines for programs of library and information service serving American Indians. GOAL: All library and [illegible] must show sensitivity to [illegible] and social components [illegible] in individual Indian communities. Justification: American Indian people comprise a continuing and unique society resident in the United States. The cultural and social components of this society do not share common origins with Western society. All forms of library service will require the application of bilingual and bicultural principles to insure success. GOAL: Indian representation, through appointment to local boards and creation of local advisory committees concerning service to and about American Indians, is essential for healthy, viable programs. Justification: Library and information service should have input from those persons it attempts to serve. By creating a board or committee of Indian persons accepted by the Indian community which will be served, the library can insure programs and materials which will truly meet informational and other needs. This goal applies to libraries on reservations as well as urban and rural libraries in areas where Indian people live. GOAL: Materials which meet informational and educational needs and which present a bicultural view of history and culture, must be provided in appropriate formats, quality, and quantity to meet current and future needs. Justification: In addition to materials of universal interest, materials of specific interest to Indian people must be provided. The library will produce its own materials, if not available in a language or format used by most of the community. GOAL: Library programs, outreach, and delivery systems must be created which will insure rapid access to information in a manner compatible with the community's cultural milieu. Justification: Library programs in Indian communities must take into account that local community's cultural life style. Insistence on a foreign programming philosophy will frustrate those for whom it is intended. GOAL: American Indian personnel trained for positions of responsibility are essential to the success of any program. Justification: Until such time as sufficient numbers of American Indian people are trained to occupy professional and paraprofessional positions, compensatory recruitment and training programs must be devised and implemented. GOAL: Continuing funding sources for library and information service must be developed. Justification: Library service, as a function of education, is a treaty right of American Indians.

Resolution Commending U.S. House of Representatives. Whereas fiscal year 1974 begins on July 1, 1973; and Whereas the President's budget recommends zero funding in FY 1974 for all library programs authorized by the Library Services and Construction Act, Title II of the Elementary and Secondary Education Act, and Title II–A & B of the Higher Education Act; and Whereas the United States House of Representatives on June 26 passed the bill H.R. 8877, making fiscal year 1974 appropriations for the Departments of Labor, and Health, Education, and Welfare; and Whereas the House-passed bill would appropriate FY 1974 funds for the library programs at the following levels: Library Services and Construction Act—$53,709,000; Title II of the Elementary and Secondary Education Act—$90,000,000; Title II-A&B of the Higher Education Act—$15,000,000; now therefore be it Resolved that the American Library Association expresses its appreciation and gratitude to the Appropriations Committee of the United States House of Representatives and to the entire House of Representatives for its long-standing support of library programs; and be it further Resolved that both the committee and the House of Representatives be especially commended, at this crucial time when the library programs would otherwise be slated for extinction by the President's budget, for passing H.R. 8877, a bill which would make possible the continuation of essential library services for millions of American citizens.

Report of the ALA Committee on Organization. During its meetings June 25 and 27, 1973, in Las Vegas, the Committee on Organization voted to recommend to Council:

I. That the ALA committee-divisional subcommittee relationship, provided for in Bylaws Article IX, Sec. 3(b), be eliminated, and that the Constitution and Bylaws Committee be instructed to revise the Bylaws accordingly.

[This item was deferred for one year by Council at the Chicago conference, and COO is now submitting it unchanged as a recommendation. In the one-year interim it has been distributed to divisions, committees and round tables and there appears to be no serious objection from any of these ALA units.

The provision for this relationship has been one of the most misunderstood and unsatisfactory of all formalized relationships within the association. COO has been studying it for some time, greatly aided by the division executive secretaries, who drew up a careful and lengthy statement of guidelines to clarify the provisions in the Bylaws. The inescapable conclusion of COO's deliberations is that the relationship has proved to be awkward and inoperable, providing an incoherent method of communication, and that it has been costly, especially in terms of headquarters services. The desired results, namely, communication and cooperative action among ALA committees and divisions, can be achieved by such arrangements as: (1) relevant divisional representation on ALA committees, (2) open hearings held by ALA committees, (3) direct communication between ALA committees and divisional boards.]

II. That a Round Table on Intellectual Freedom be established.

[In accordance with Article VII, Sec. 1 (a), a petition was received and it was verified that the petition contained the signatures of at least 100 ALA members as required.]

The statement of function and responsibility of the new round table shall be:

1. To provide a forum for the discussion of activities, programs and problems in intellectual freedom of libraries and librarians.

2. To serve as a channel of communications on intellectual freedom matters.

3. To promote a greater opportunity for involvement among the members of the association in defense of intellectual freedom.

4. To promote a greater feeling of responsibility in the implementation of ALA policies on intellectual freedom.

III. That a merger between the Association of Hospitals and Institution Libraries and the Library Services to the Blind Round Table be effected leading to the creation of a new type-of-activity division to be called the Health and Rehabilitative Library Services Division, which will encompass the purposes of the existing AHIL and LSBRT. The division will come into existence formally at the end of the New York ALA conference, 1974.

LJ/SLJ

Late breaking news from the offices of
Library Journal/School Library Journal

APR 22 1974

April 22, 1974
Volume III, No. 16

NEW YORK INDIAN LIBRARY LEGISLATION COULD SET NEW PRECEDENT: Everyone concerned with the future of the funding of the American public library (and that's one of the key topics on the agenda of the National Commission) should be watching the progress of a bill recently introduced into the New York State Assembly by the Committee on Indian Affairs. A first for the U.S., the bill would make the state financially responsible for the support of library and information services on Indian reserves as a part of its general obligation for Indian education. The bill would have the state provide support which would otherwise have come from (nonexistent) property taxes. If successful, it could provide still another wedge to split educational services such as libraries from their sole dependence on the local property tax--and establish them still more firmly as state and federal responsibilities. Jean Connor of the N.Y. state library agency was a member of the committee which drafted the bill, as was Charles Towneley of the National Indian Education Association. The American Library Association has already, in its GOALS FOR INDIAN LIBRARY AND INFORMATION SERVICE, backed "library service ...." as a "treaty right of American Indians." The bill: AN ACT TO AMEND THE EDUCATION LAW, IN RELATION TO STATE AID TO LIBRARIES SERVING INDIAN RESERVATIONS.

NEW EUROPEAN LIBRARY ASSOCIATION PROPOSED: Some 15 library associations in 9 European countries could join to form a proposed European Communities Library Association, or at least a federation--in either case to operate as a regional association within the constitution of the International Federation of Library Associations. The proposal has been put forward by the (British) Library Association and is supported by the Commission of European Communities. The idea: to work toward "the harmonization of those things which could result in a more effective library and information service throughout the nine countries." Some specific targets: "education, training, and qualification of library staff; cataloging practice; bibliographic control; compatibility of computer systems; and joint research...." A conference is expected to be held in Brussels; the date has not yet been announced.

SAN DIEGO LIBRARIANS LAUNCH "WOMEN'S PROFESSION" DISCRIMINATION CHARGE: Picking up a recently developed tactic which could conceivably be used to advantage by librarians everywhere, a group of staff members at the San Diego Public Library is bringing into Civil Service negotiations documentation showing that 1) despite qualifications called for, librarians positions are paid less well by the City than are traditionally "male" occupations--regardless of whether the individual librarian involved is male or female. Since a great many organizations have evidently drifted into similar practices, discriminating more or less unconsciously against "women's" professions, anti-discrimination suits based on easily available documentation of discriminatory pay scales could help a lot of librarians. The salary negotiation committee at SDPL is headed by Alyce J. Archuleta, Science and Industry Department, SDPL, San Diego 92101.

To report news items, telephone collect: 212-764-5179, ask for HOTLINE.

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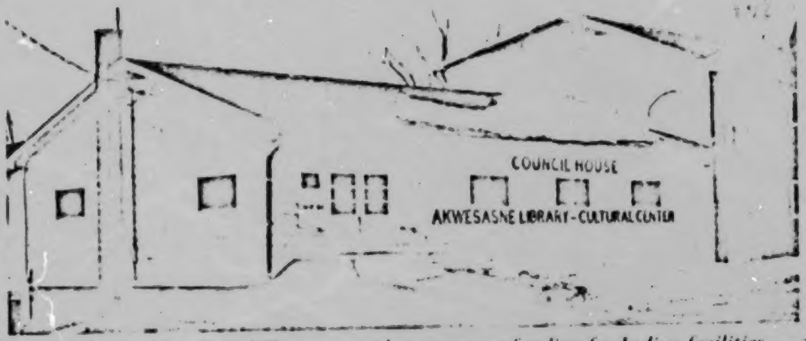
STATE $$ FOR INDIAN LIBRARIES: BILL MAY SET PRECEDENT

The Committee on Indian Affairs of the New York State Assembly has introduced a bill—a first for the U.S.—which would make the state financially responsible for the support of library and info services on Indian reservations as part of its general obligation to Indian education. The bill would have the state provide $7500 annually for each such library, plus $8 per capita for the reservation population, and 50c per acre served by an Indian library. Canada, incidentally, started regularly budgeting funds for Indian libraries through its Department of Indian Affairs and Northern Development in 1968.

The new bill has broad implications for other public libraries (most of which depend on often insufficient property taxes as a means of support) as well as Indian libraries, which have never had tax support. If the bill is successful, it could establish more clearly state and federal responsibility for library service. It could also help to separate educational services (such as libraries) from their sole dependence on the local property tax—which, in many cases, does not provide enough income to support schools or libraries.

Jean Connor of the New York State Library and Charles Townley of the National Indian Education Association were among the committee members who drafted the bill at the request of the St. Regis Mohawk chiefs, who want permanent funding for the Akwesasne Library-Cultural Center, which was established in 1970.



A precedent-setting N.Y. bill may provide permanent funding for Indian facilities

The American Library Association and the National Education Association have already in their joint statement on "Goals for Indian Library and Information Service" backed "library service . . . as a treaty right of American Indians."

3806.

• Indian Crafts: The Akwesasne Library Culture Center in New York has

Michigan City [illegible]

launched the first in a planned series of crafts training programs designed to help its Mohawk patrons develop their traditional craft skills. The first course on basket-weaving has been heavily attended, and participants have designed a sweet grass bookmark for the Indian center. These bookmarks are available to other libraries for 30c each or $3 per dozen from the Akwesasne Library Culture Center, Rural Route, Hogansburg, N.Y. 13655.

Indian bookmarks for sale

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Grant for Indian Culture Library: The Akwesasne Library Culture Center has received from the Alcoa Foundation a $5000 grant for display cases and materials on Mohawk culture. The center is a demonstration Indian library project supported by federal funds.

The Alcoa Foundation, Pittsburgh, Pa., has awarded a grant of $2,500 to the Akwesasne Library and Cultural Center at the St. Regis-Mohawk Indian Reservation near Hogansburg, N.Y. The funds will be used in completing the center's museum, where art and crafts of the Mohawks from earliest times to the present are being collected and exhibited, and the purchase of special texts and reference works for the library. The Foundation check was presented by Richard I. Else, Alcoa's Massena Operations manager, right foreground, to Joseph H. Pyke, left foreground, the Akwesasne center's board chairman, an Alcoa employee and trustee of Aluminum Workers International Union, Local 420. Looking on from left are Lawrence Lazore, tribal chief of the Mohawk reservation; Mrs. Minerva White, educational director at the center; Thomas V. Herne, treasurer and board member; Mrs. Rosemary Bonaparte, Jacob Cook and Stillman Cook, board members; Mrs. Ella Peters, vice president; Mrs. Selena Smoke, board member; Mrs. Annie Rourke, librarian and Mrs. Cecilia Cook, board member.

TWILIGHT TEN

Messena Observer
February 1974

Navajo Times
5/23/74

NAVAJO
TIMES
5/23/7

Rough Rock School Wins Praise In Evaluation

Rough Rock, Arizona Rough Rock Demonstration School, in a remote area of northeastern Arizona on the Navajo Reservation, became the first community-controlled Indian school in 1966. Since that time, it has constantly been evaluated, visited, observed, and sometimes criticised by people from all over the world.

In the past, Rough Rock has had difficulities in working with the BIA, from whom they contract the school. However, this year has brought many instances of cooperation and good feeling between the BIA and Rough Rock, leading administrators to feel that this relationship will continue to improve.

A team of evaluators from BIA Albuquerque, Window Rock, and Gallup and from the Navajo Trival Office of Education came to Rough Rock April 30, May 1 and 2. With them were the contracting officers Mr. Thomas Brandt and Mr. Leesburg from the Gallup BIA office. In the past the school has been evaluated and recommendations made, but since the contracting officers were not involved in the evaluation, they did not always understand suggested changes in funding.

Rough Rock is the first contract school, and evaluation of contract schools, which are different in many goals, from the BIA schools, is relatively

See Page B-2

Navajo Life

subconscious. Many of our alcoholics and people who fill the nation's mental institutions have unleashed these dark forces of the sub-conscious mind.

Our culture is ever conscious of the concept of renewal and continuity, two ideas that go together. Indian people are great at the use of symbology and we are no exception. Changing Woman, Estanadleil, changes from young to old

See Page B-2

Navajo Code Talkers

Rough Rock School Wins Praise ...

new. Mr. Irvin Jones and Mr. Thomas Hopkins, of the evaluating committee, feel that flexibility is very important when evaluating contract schools.

They saw that the primary goals of the school are: reinforcing Navajo language and culture to have each child respect himself and his culture.

Involving the community in the school so that they work together toward mutual goals.

Teaching the children what they need to know to fit in equally well in a Navajo or Anglo culture.

They felt that these goals are being met and that the atmosphere at the school encourages the Navajo language, and culture and pride in these.

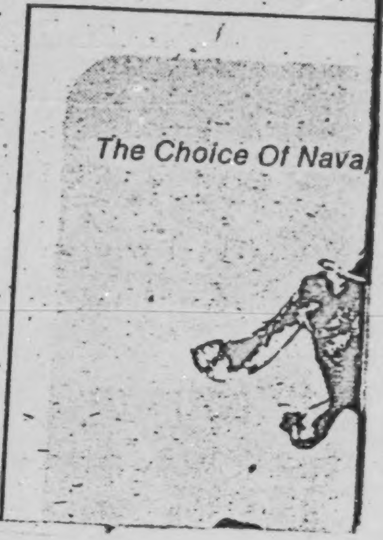
Other areas singled out for commendation were the involvement of the community with the school, the school board's policy-making, the registrar's (Ben Bennett) exceptionally well-kept records, the in-service teacher training program (M.T.E.C.), good supervision of elementary teaching staff (Johnson Dennison and the teacher selection committee), communication between departments, and overall good administration.

Special programs (Title VII, Title I, Rocky Mountain Project, ect.) were not included in their oral report, although they were interested in these. The report was limited to those areas funded by the BIA.

Many members of the evaluation team expressed a wish to spend more time at Rough Rock. The evaluation was conducted by interviews, discussions, meetings with staff, students and community members, as well as observation.

They recommended several new positions be sought in the next year's BIA funding; among them were one one more teacher and aide in the elementary school, a coordinator for all special programs, and another secretary to serve the human development program and the dormitories.

The evaluation was conducted to help Rough Rock in its planning and development, especially in regard to our BIA budget requests. The Director, Miss Ethelou Yazzie, and school lawyer Jerry Davich have been preparing for contract negotiations for the fiscal year starting in July.



Deficit Imperils School Run by Indians in Arizona

By EVAN JENKINS

A half-million-dollar deficit is threatening [illegible] Rough Rock [illegible] School on the Navajo Reservation in Arizona, the first Indian school in modern times to be operated by Indians.

Founded in 1966 and operated in recent years under a contract with the Federal Bureau of Indian Affairs, Rough Rock served as a model for later "contract" schools and has become a symbol of sorts for the effort in many areas of activity toward Indian control of Indian affairs.

Along with standard academic and vocational courses, such schools emphasize Indian language, culture and pride of origin. That emphasis is in sharp contrast, many Indian leaders assert, to the tradition in white-operated schools of forcing Indian children into a white mold.

Sabotage Effort Denied

Rough Rock's current troubles have alarmed many Indian and white supporters of the Indian-control movement, including some Government officials. Some of them contend that the impasse over its deficit represents an effort by the bureau to sabotage the movement, a contention that bureau officials deny.

An audit of the school's finances is still going on at the reservation, as are discusssions seeking ways to liquidate the debt. The private Navajo corporation that operates the school has been told that it must submit a plan for payment before the contract to operate the school can be renewed.

"In all candor, I don't think it's very likely that they're going to make it in time for this year," Julian R. Franklin, the bureau's assistant area director for administration, said in a telephone interview yesterday from his office in Gallup, N. M., just outside the sprawling Navajo Reservation.

Mr. Franklin said an audit last year showed a deficit of about $100,000, and that efforts were made to correct the situation. The deficit disclosed so far in the current audit, he said, totals $522,000, including almost $200,000 in unpaid Federal income taxes, plus interest and penalties on the tax bill.

Mr. Franklin said that the trouble seemed to stem from poor accounting practices, and that the bureau was offering technical help to improve those procedures.

Meanwhile, he said, unless funds are found somewhere, the school may reopen in the fall under bureau management or its 380 pupils may be moved to nearby schools.

The school depends on the bureau for about three-fourths of its annual costs, which, in the fiscal year just ended, came to $1.2-million. Other money comes from general Federal education programs and from foundations.

Dillon Platero, a former director at Rough Rock who is now chairman of the Navajo tribe's education department, said earlier this week, "Something can be worked out; and I hope it will be. There have been mistakes on both sides, but none of the negative aspects should raise the basic question of whether Indians can do the job."

Yesterday, Mr. Platero said, "I think if they really want to work something out, they can." He said that the tribe was not directly involved in the situation and that any move to have the tribe take over the school's management from the corporation at Rough Rock, a possibility mentioned by Mr. Franklin, would be up to the community.

Nixon's Commitment

Asked if he agreed with an accusation frequently heard among critics of the bureau that Rough Rock and other Indian-operated schools have never been adequately funded, Mr. Platero said yes.

That accusation is often coupled with the assertion that both Indians and whites employed by the bureau are fighting to reverse the Government's commitment, expressed by President Nixon in a special message to Congress in 1970, to give Indians greater control of functions affecting them.

One white Government official, citing the Rough Rock situation and troubles encountered this year by several of the dozen other contract schools, said:

"The majority of people working for the bureau, both Indian and non-Indian, are afraid that once Indian groups take over they won't have jobs because the Indians won't want anything to do with them."

Officials of the bureau denied that contention. The money problems affecting contract schools simply reflect the difficulty of stretching a budget, said Peter A. Campanelli, an education contracting specialist in the bureau's Washington headquarters. He added:

"There is no attempt on the part of the bureau to hamstring what we think is a very exciting concept in Indian education. But contract schools are only one of several options open to Indian communities, and some of them are quite satisfied with the existing Federal schools."

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NEW YORK TIMES
7-20-73

THE ROUGH ROCK NEWS MARCH 18, 1974

Free Books

Reading is Fundamental, a non - profit organization to encourage reading, gave each child at the school a free book to keep. These books are all interesting - comics, coloring books, and paperback books. Each class went to the library for half an hour and each child chose his own book. Barbara Ronan, the regional director from Phoenix was here to watch the excitement.

……

Library Staff in Tucson

Linda and Arthur Dunkelman were invited to lecture in Tucson last week to the Indian Graduate Librarian Institute, which is part of the school of education at the University of Arizona. Rough Rock is one of three sights (the other two are Akwesasne, N.Y., and Standing Rock, S.D.) (for an NIEA library project. The Dunkelmans talked about this project, about using videotapes, expanding local libraries, and they recruited volunteers who wanted to spend their six week internship at Rough Rock. This institute provides full scholarships and stipends for Native American college graduate who want an advanced degree in library science.

While in Tucson, the Dunkelmans also attended a conference for state public librarians, where a big argument raged about how little the state is doing for libraries for minority groups. The Dunkelmans, naturally, were asking for more programs and support for minority group libraries. They had a sizable group of people on their side, since with the the various Indian tribes and Chicano groups in the state, there are many people just not being served by any meaningful library service.

Those opposed to special library services for minority groups, argued that individual communities should take the responsibility to search out successful programs in other states that they would like, write their own proposals, and implement their own programs. To which the minority group representatives argued that through state sales tax, as well as federal tax sharing plans everyone in the state had already paid a share for library service and it is up to the state to provide suitable library service for every type of community represented in the state.

We hope that pressure groups will form for each minority group to demand their fair share of money from the state. Although Navajos living and working on the Reservation pay no state income tax, many Navajos either live or work off the Reservation and thus pay state income tax. We all pay state sales tax when we shop in town, plus the major share of state money is derived from federal income tax sharing, which we all pay, too.

* * *

A-V Workshop

Every Tuesday and Thursday for the next two or three weeks the Dunkelmans will be conducting an audio - visual curriculum workshop from 3:30 to 5 with refreshments served in the library. Teachers are encouraged to develop individual projects.

Sig Boloz, with members of his class, made a video - tape in English and Navajo, explaining principles of rocketry and showing how the children made some rockets, which they sent up. This videotape will be shown to the School Board and the public.

Acquisitions Dept., Nat Indian A.
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St. Paul, Minn 55114

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The Rough Rock News

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NATIONAL INDIAN
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Film Schedule

Approximately 350 films have been ordered for this school year by the Library Resource Center. These films are sponsored by Adult Education Title VII and Follow - Through Library Project. They are ordered from the Central Arizona Film Cooperative and the Library Extension Service at low rates.

All films start at 7:00 p.m. Sunday night. Admission is 10¢ for students and 25¢ for adults.

March Schedule:

March 3 -- The Brave Bull
March 10 -- She Wore a Yellow Ribbon
March 17 -- Good Guys and the Bad Guys
March 24 -- Chisum
March 31 -- Kidnapped

All films are shown in the Rough Rock School Gym.

Library boosted through NIEA project

THE NIEA LIBRARY Project, entering its third year at Rough Rock, has been able to augment the libraries at the elementary and high school by about 700 volumes since July, according to Linda Dunkelman, project assistant.

Approximately 400 of the books have been about Native Americans to add to the library's selection of Indian books.

In addition, since the beginning of school this year the project has been able to bring approximately 125 films to the school for use in classrooms and for community movies.

The project, Mrs. Dunkleman said, "has allowed for the development of a lot of different kinds of things. Also it has given us a central place (for these endeavors) and a core of people."

NIEA, THE NATIONAL Indian Education Association, started its library project in 1971 when it conducted a survey to discover what it called "the informational needs of Indian people."

In its pamphlet on the project, NIEA does not delineate specific informational needs, but it notes that it selected three demonstration sites in the nation to develop libraries and resource centers that would meet these needs for Indians.

The other locations in addition to Rough Rock are the St. Regis Mohawk Reservation (Akwesasne) at Hogansburg, N.Y., and the Standing Rock Sioux Reservation at Fort Yates, N.D.

The Akwesasne project is a tribal cultural center while the one at Standing Rock is a tribal library.

MRS. DUNKELMAN SAID the grant to Rough Rock from NIEA is nearly $30,000 this year, which pays salaries and provides funds for materials.

Art Dunkelman is director of the project. In addition to Mrs. Dunkelman, the staff includes an NYC librarian, Edwin Yoe, and Gloria Bahe, who works part time.

NIEA, besides paying the basic costs of the project, sends "read-outs" on new books that Rough Rock might be interested in. Every time a book is published by or about Native Americans, the school also receives information from NIEA.

Rough Rock can then order the books if it wants to.

"THEY SEND US a lot of government publications that might be of interest to consumers in the community," Mrs. Dunkelman said.

She added that the NIEA project has made it possible for the production of five video tapes at Rough Rock. Most of these are still being made or edited.

One tape describes and shows the police and judicial system on the reservation with narration in Navajo.

Other tapes deal with car-buying, the DBA workshop on linguistics held at Rough Rock during the summer, puppet shows and a modern dance play entitled "Changing Woman."

THE TAPE ON puppet shows is the only one done all in English.

Mrs. Dunkelman noted that the library staff collaborated with other programs at Rough Rock to produce the tapes.

One project to help out the Navajo curriculum is the purchase of tape-recorded curriculum materials from the San Juan School District's Indian Education Center at Blanding, Utah.

So far the school has purchased one copy of a casette tape, then made copies for several classrooms.

ASKED ABOUT the school library, Mrs. Dunkelman noted that the elementary school had a fairly large collection of books, but that "a lot of our books are outdated because they were donated to the school."

Some of the collection is irrelevant to the needs of the elementary students.

The high school library is extremely underdeveloped, Mrs. Dunkelman explained.

She noted that the Native American Studies portion of the library will be catalogued, unlike most of the general collection of the elementary library.

THE NIEA rationale for the projects includes making the libraries useful to community people as well as school children.

At Rough Rock, however, community people have made little use of the school library, mainly because most don't read and the school library contains few books of interest for adults even if they did read.

This makes the audio-visual portion of the project much more important and provides a basis for the production of video tapes or films at the school, for the use of both school and community.

The Rough Rock Schoool Board meets each Monday and that day seems to be a time when a particularly large number of community residents visit the school, Mrs. Dunkelman noted.

THE SCHOOL HAS used Monday afternoon as a time to show films and video tapes, in addition to the Sunday night movie, she said.

The time slot may in the future evolve into a more of an educational period while the Sunday night movie will remain primarily for entertainment.

The Sunday night movies have been sponsored by the library project, Title VII program and the Followthrough program. Sunday night was picked because many parents are bringing their children back to the dorms then and can stay and see the show.

The NIEA project is designed to last for four years, according to the literature distributed by the national organization. NIEA received the funds initially from the Library and Technology Bureau of the U.S. Office of Education.

NIEA'S PAMPHLET on the project describes it like this:

"The purpose of this project is to plan, develop, and demonstrate library programs that meet informational needs in Indian communities. The project is planned in four phases: (1) identification of informational needs through intensive research in selected Indian school communities and development of proposed delivery systems to meet these needs; (2) implementation of demonstration programs; (3) operation of demonstration centers; and (4) evaluation of demonstration center effectiveness."

The following is NIEA's description of the basis and background for the project:

"The Library and Technology Bureau of the U.S. Office of Education was concerned because federal expenditures for library programs appeared to have little direct impact on the unmet informational needs of minority groups including American Indians.

TO REMEDY THIS situation, the Library and Technology Bureau sought to establish research and development programs that would identify informational needs of minority groups and would establish demonstration centers where special materials and unique delivery mechanisms could be evaluated.

"In its desire to assist and serve Indian people, the Library and Technology Bureau sought an Indian organization which was national in scope, dedicated to improving the quality of social life among Indian people, and could relate to a variety of tribal agencies. After a considered review of appropriate Indian organizations, the National Indian Education Association was invited to submit a proposal.

"A proposal was submitted, evaluated under Library and Technology Bureau criteria, revised, and finally approved for funding."

Navajo Language Vulnerable

ALBUQUERQUE (Special) – A langauge such as Navajo which is largely used in spoken rather than written form, is most vulnerable to destruction, a study by a University of New Mexico professor and a school principal reports.

This is true especially when the legislative and educational systems, the economic life and the mass culture are all conducted in another language, as is the case generally for the Navajo people, the study adds.

Authors of the study are Dr. Bernard Spolsky, director of the Navajo Reading Study and an associate professor of elementary education at UNM, and Dr. Wayne Holm. Holm is principal of Rock Point School.

Their study, called "literary in the Vernacular: The Case of the Navajo," appears in "Studies in Language and Linguistics, 1972-73" published by Texas Western Press at the University of Texas at El Paso.

The only factor that, by itself, seems to guarantee the maintenance of a minority language is religious and social isolation, the study reports. This is the case with the old order Amish and some other German-speaking groups in the United States.

North American Indian languages are especially susceptible to destruction. Failing to develop as literate languages, Spolsky and Holm report, they also have failed to hold their own in other ways. Acculturation and language loss have gone hand in hand, they report.

"The case of Navajo seems to fit this pattern. Virtually all written activities are conducted in English. Tribal Council affairs are now conducted more in Navajo than in English although it is now recognized in most communities that a non-English speaking Councilman is at a disadvantage in Window Rock," the study says.

Records

"But all records and all legislative documents are in English. Chapter meetings are conducted in Navajo. All records and requests are also written in English. Formal Tribal Court sessions are conducted in Navajo unles one of the parties requests otherwise.

They conclude that despite what is probably the largest absolute number, and largest relative percentage, of native-language monolinguals of any tribe in the U.S., the written business of the tribe goes on in English.

"Most radio stations on the edges of the reservation broadcast at least an hour or more in Navajo. The transmissions consist of country western music – in English of course – with some news and announcements in Navajo and many advertisements in Navajo.

"The Navjo-language announcers, however, work from English scripts, translating as they go," the report says.

More English

The study also points out that the Tribal newspaper is entirely in English and even the more recently established unofficial papers use English almost exclusively.

"Navajo words are used very seldom and when used are as often as not misspelled. A letter written in Navajo to the Tribal paper congratulating them on having run an advertisement with a few words in Navajo was never published," the study reports.

Despite what appears to be the extermination of Navajo as a written language before that even catches on, many Navajo children can not speak English well enough to get along in school.

However, since this study was made several years back, there seems to be increasing efforts for Navajo literacy in the native language.

"There is growing evidence that teaching reading is easier in a child's strongest language," Spolsky says. And most Navajo children still come to school speaking little or no English.

"Thus, it is possible to persuade educators that children should be taught to read in Navajo," he adds.

"And the availability of funds for bilingual education has made such programs attractive and feasible."

Another factor for the recently increasing move towards Navajo literacy "involves pressure from within the Navajo people rather than from outside," Spolsky says.

Community schools on the Reservation are applying presure to the Bureau of Indian Affairs and the state school systems to pay much more attention to the wishes of the community, he adds.

NEA

Also, the new Navajo Education Association and the new Tribal Education Division are emerging as forces in education on the Reservation. The education association is committed to bilingual education, and could develop into the focus for Navajo language maintenance, Spolaky says.

"For the first time, then, there are signs of pressure from the Navajo themselves for literacy in the vernacular," he says.

But Spolsky also warns that the situation is shakey.

"The next few years will tell whether the combination of educational needs and growing nationalism will be enough to produce permanent results, and to lead to widespread literacy in Navajo," Spolsky concludes.

GALLUP

Jan. 16

INDEPENDENT –

Book Review

American Indian Women, Marion E. Gridley, Hawthorn Books, Inc.,
260 Madison Ave., New York, N.Y. 10016, (1974) Hardbound, $5.95

Marion E. Gridley is familiar to Indian educators through her publications such as *Indians of Today* with its several editions, a newsletter, *Amerindian*, and the Indian Council Fire which is refered to as a national Indian-interest organization. The organization upon occasion gives awards to Indians it considers deserving. It is interesting to note that in the *Indians of Today* one does not see Indians included who might be considered militant. Apparently the only Indians of today worth mentioning are those that engage in "respectable" activities. It was with these biases in mind regarding the author that the book *American Indian Women* was read.

The format is tried and true. As a matter of fact it is so tried it borders on the trite. Just about every book on Indian women (and there aren't that many) takes the same course. Tell the story of Indian women through biographical sketches of some of the more "famous" women. One can predict with 100% accuracy which famous Indian women will be included in the sketches. Right! Pocahontas is there along with Sacajawea (the girl guide), Wetamoo, Maria Martinez and Maria Tallchief. I was surprised however to see included in the roster of illustrious Indian women, the much maligned Wilma Victor. Whether or not Ms Victor's reputation is ill deserved in the national Indian community still one would not expect to find her in a book about Indian women so soon after Intermountain School was a national incident.

Focus, February, 1974
Page 6

Many of Ms Victor's former Intermountain students may question some of the statements made that her administration was innovative, brilliant and harmonious. The publicity brought about by the National Indian Youth Council is still remembered by Indian people who witnessed their vivid, and eloquent testimony to a Senate subcommittee about conditions at Intermountain during Ms. Victor's tenure.

The jacket cover nor book preface gives information as to the age level the book is meant for. One can only assume it is meant for those who have reading ability of sixth grade or lower. The tone of the book suggests such an audience. Ms Gridley frequently interjects actual thoughts of the Indian women or their feelings into her narrative. No footnotes are available or resources given for statements made. One can only assume that Ms Gridley is a mind reader, is privy to personal diaries or has some other means of information not available to the usual researcher. "She loved to be thought beautiful and she spent much time in adorning herself." (p. 16)

One also notes throughout the sketches of the early Indian women, those women chosen for sketching and thereby illustrating the wonderfulness of Indian women, all shared one characteristic in common. They all take the side of white people against Indians. I will not deny that Indians have a perfact right to take sides, and they have every right to take whatever side appeals and for whatever reason, but is it necessary in a book entitled *American Indian Women* to emphasize in rather unsubtle terms that the early women of any note were also biased for white people in some form? If it is the case (that it might be) that the only women the white people kept "score" on were those that helped them then so be it, but must they be held up as the only excellent examples of their own race? Ms Gridley emphasizes how exemplary these women are, what courage, what fortitude, what love for the people they saved, what intelligence. I am not discounting that these things are true, but what I do dislike is that the models of Indian womenhood that are held up to us are those who exhibit characteristics that are considered good by white people, that is these good qualities were exhibited in helping white people conquer Indian lands and Indian people. Notice on page 15 in the story of Nancy Ward, the "beloved woman" of the *Cherokees*,"Ms Gridley says the following:

> Nancy was sent by the chiefs to meet the advancing American troops under Col. Arthur Campbell and to negotiate for peace; she was unsuccessful . The *Cherokee* country was laid to waste, more than a thousand cabins were destroyed. But Nancy's relatives, when captured with other *Cherokee*, were treated with courtesy as a mark of respect for the Beloved Woman. Her village of Chota was not destroyed.

Apparently, the Americans treated her relatives with respect because they were related to Nancy Ward who was beloved woman not only to the *Cherokees* but also to the Americans.

The most ridiculous vignette concerns Mary Musgrove Matthews Bosomworth, subtitled "Indian Empress". I have no doubt such a woman existed or even that she did all the ridiculous things Ms Gridley tells us she did, but what is she doing in a book about Indian women that purposes to focus on "the courage, energy, and talent of a few of the many Indian women who have made siginificant contributions to their people and their country." (jacket cover) Naturally there are deviant people in all societies, with outstanding egoes, along with other attributes but one does not hold them up as models of courage, energy and talent, even though they are blessed with all three of these virtues. I can't see how Mary Bosomworth made significant contributions to her people and her country except as a historical figure that was abberant to those around her.

On the good side of the leger, one can say that the jacket is attractive, the photographs are interesting, and the sketches of the more contemporary women are excellent albeit too short and too hurried. One would think that with a person as Elaine Ramos to write about, Ms Gridley could have done her readers a service by cutting out some words about her more historic women and concentrate on real flesh and blood persons that can shine as models on Indian womanhood, as Elaine Ramos does.

A confusing part of the book was when Ms Gridley would squeeze two or more people in one sketch. Thus she goes from one Pocahontas to another without warning and it is confusing. A portion I found very interesting on Indian woman physicians was squeezed in with the sketch on Susan la Flesch Picotte, unfortunately Gridley didn't see fit to expand their stories. The 12 page introduction I thought excellent. Ms Gridley might have enlarged on the introduction, extended the more contemporary sketches and merely allude to the already famous historical women to make for a more useful book.

The bibliography was surprisingly short for the information Gridley alludes to in the text and is surprisingly devoid of some of the more scholarly works done on Indian women in the past years. I found Nancy Lurie's short article on Indian women in *Look to the Mountain Top* (Gousha Publications, San Jose, California, 1972) entitled "Indian Women: A Legacy of Freedom" much more helpful than this 163 page book although Dr. Lurie covers some of the same women. Dr. Lurie's article is 8 pages long and she does a good job of telling a story of Indian women that can be believed by Indian women.

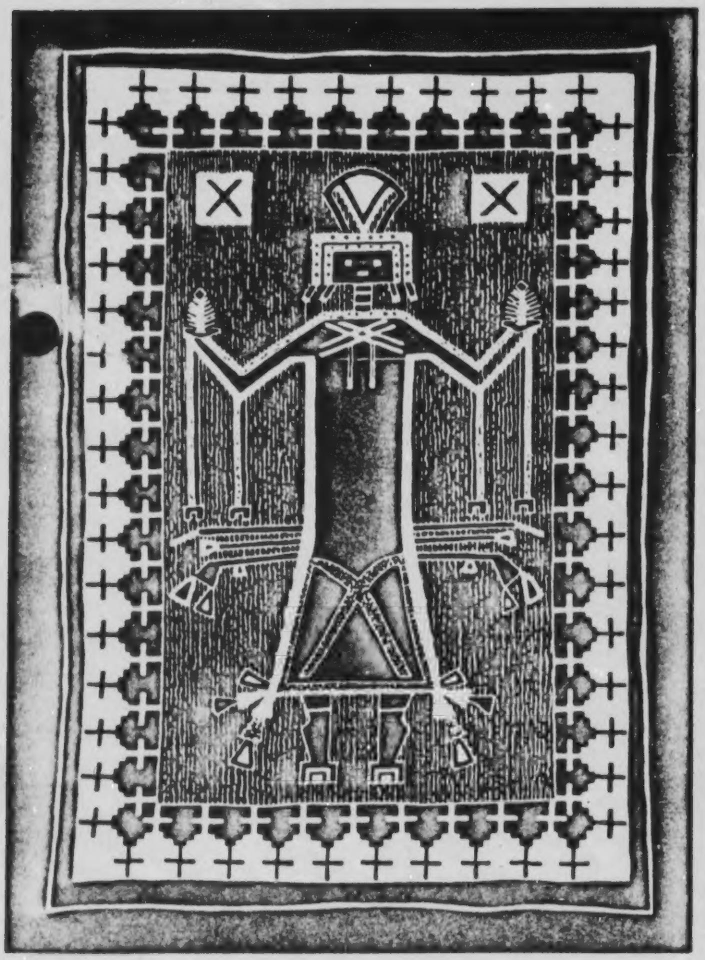
American people need to be told the true story of the American Indian woman and after reading Ms Gridley's book on American Indian women, I am afraid the need still exists.

A review copy of this book was provided through the courtesy of Charles Townley NIEA Library project.

MISSOURI LIBRARY ASSOCIATION

VOLUME V, NUMBER 2
April, 1974

Newsletter



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APPENDIX B

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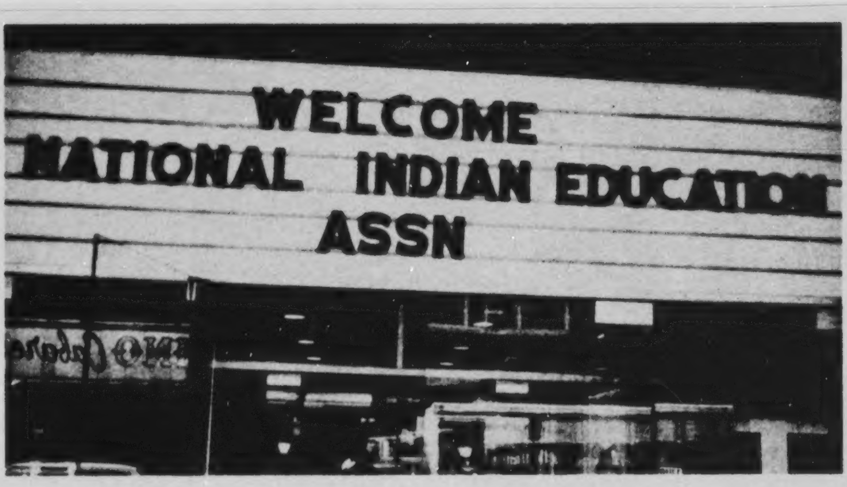
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A Summary Report

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Executive Director's Report:

Ace Sahmaunt

My report will begin, and properly so, by wishing each NIEA member and other readers of the conference report a happy new year and success in your every effort to create meaningful education for Indian students.

The new year for the National Indian Education Association has begun with a number of changes. First, we have a new President, Eric LaPointe, Rosebud Sioux, who is the Director of the Center Satellite Project in South Dakota. The staff is pleased with the manner that he has assumed the leadership role demanded by his office. A rewarding year is expected under his leadership.

Secondly, nine students have been added to the present number of Board Members, increasing the Board to thirty. Because of exceptional concern exhibited by student groups attending the last two Annual National Indian Education Conferences, changes were initiated which made student representation on the Board possible. The National Indian Education Association is honored that the students have chosen it as the organization through which to express concerns regarding education. Their presence as members of the organization and their having representation on the Board of Directors strengthens the efficacy of the NIEA as a legitimate voice of Indian people concerned about Indian education.

Thirdly, the Executive Committee elected by the Board of Directors is an aggressive, eager group who are anxious to instigate the activities necessary for making the NIEA an effective and efficient organization. The future for the National Indian Education Association appears to be in capable hands — as it has with past boards of directors. I am positive that the NIEA will continue to serve the Indian people well.

Not everything that happened last year was pleasant for the NIEA. Mr. John Winchester, Potawatomi, a former officer and charter member of the National Indian Education Association, passed away. His loss will be felt by the NIEA as it works continually to make education services more relevant to Indians. John's concern for American Indian rights came directly from the heart, and his daily activities were to put those heart-felt feelings into actuality so that Indian life improved. John will be missed, but the standards he desired for American Indians will continue to influence the work of the National Indian Education Association.

Thanks to Mr. Dillon Platero for the excellent year of leadership he provided the NIEA as last year's President. I would like to extend the thanks of the membership, the Board of Directors, the NIEA staff, and my personal appreciation to Dillon for the wonderful job that he has performed. The National Indian Education Association made great strides in organizational development, staff expansion, influence for change, and in recognition by Indian people themselves under the presidency of Dillon. Mr. Platero will continue as a Board member and the NIEA will benefit tremendously from his knowledge of Indian affairs.

Another Annual Indian Education Conference is behind us and I must admit that it was every bit as exciting as the Seattle conference. NIEA's appreciation goes out to the Great Lakes Inter-Tribal Council under the able chairmanship of Mr. William Wildcat, Sr. for their sponsorship of the conference in Milwaukee, Wisconsin. It was estimated that 3500 persons were in attendance at the conference. The Steering Committee, under the directorship of Conference Coordinator Mr. Dan Honahni, and the Facilitating Committee Chairman of the local sponsoring group, Loretta Ellis, designed an excellent conference format and saw that the conference was held in proper fashion. It was heartening to see all the Indian people from throughout the United States, representing all walks of life, and from many different tribes who have that strong concern for the education of our Indian children. Each Annual Conference has done much to emphasize Indian concern and has provided for others to observe the intensity of feeling that Indians have for the right kind of education.

Included in the summary are conference highlights, such as the Wisconsin Indian Educator of the Year Award; a focus on student concerns; Title IV — The Indian Education Act; and representative excerpts of conference speakers and workshops.

Opening Ceremony

FLOYD WHITE EAGLE

You know I feel like a dwarf among such an outstanding gathering of members that I was given the honor to say this opening talk to you. I want to say in my own language: *Ha ni cha wi re, hi pehn. Chi-nak hi-jah-re-she-geh jah-nah-gah rah gee wi rah. Ho-pi-ho-rah-wa-wi zhay-she. He-hayn.**

Members of the different tribes that are represented here, I hope that this will be a turning point in the Indian's endeavor to obliterate the line that has been set from the times of the English people colonizing these countries. Ever since then we have been drawing lines all over the world. We understand that when the people came here from the different nations — take the Spaniards as a whole. They did not come here to conquer the Indian people. What they wanted was only riches — gold and the other precious metals that were found in this country. Following that we come into contact with the French people. They came here for a purpose: they came here for the fur trade. They never had any settlement here where they capitalized on their own government. They worked with Indians, and they set up their own lines, and they punished people who got out of line in trading with the Indians. And they left in peace when the English took over. And since that time it has been that way.

Today we are still classified as a different people — although we are humans. It is the earnest effort on the part of Indians that has made people realize the position we are in and the situation we are in and also the condition under which we live. We are very glad, and I, for myself as an individual, am very thankful that some of our red men, red people, have come to understand just how we are today. I am glad that they, our people, have given their all to seek education so that in the future this line will be erased and we shall become as one as Americans. I hope and pray that that time will be real soon. I am glad for these organizations such as the National Indian Education Association, which has been started very recently, and I am glad that this many of you have understood the purpose of the Association. That is why we are here: to listen to what will be said along that line.

We, and I as a member of the Winnebagos of Wisconsin, do sincerely welcome you to our home state. I hope that when you get back to your people, you will relate some fine things that you will find among our people, the Winnebagos, the Chippewa, the Menominees, and some of the Sioux that are still in this state. I hope you will find some very good, cordial relationships with us. I hope that in the future we will meet again with the same purpose in mind, and that we will be further ahead in erasing the lines between white and other races. There is no other way of doing this but through communication amongst ourselves and the leaders of our towns, cities, counties, and state and federal governments.

I am glad to be taking part in this conference today. As I said at the start, I am very glad to see each and every one of you. Some of you I'll probably never see again. I am 78 years old, and with the help of the white man's medicine, I still live today. I have a pacemaker, which is a wonderful thing that the white man has learned through the knowledge given to him by the Great Spirit. I thank them, and I thank the Great Spirit for giving me the chance to live this long among such fine people. I hope that somehow, someway, sometime we may meet and have a nice visit, and that you can relate to me some of the things in the way of education that you have gotten from being associated with out white brothers so that we will understand the setup they have. And through that we will understand our situation and maybe come to some correction by filling these jobs that have existed since the white man came. I want to thank each and every one of you — although I don't want to take too much time because there's so much that a person can say. This is not anywhere near what I had wanted to say, but this is supposed to be the opening speech. Again I say welcome to each and every one of you. Thank you.

*I am very grateful that I've seen all of you. To all of the different tribes that have come and are represented, may all of you experience good fortune. I have spoken.

GLITC President

WILLIAM WILDCAT, SR.

Thank you. I think first of all I would like to welcome all the people here. My name is William Wildcat, Sr. I am President of the Great Lakes Inter-Tribal Council, which consists of ten reservation areas in our state. At this time I'd like to welcome the ladies and gentlemen here. I'd also like to say, brothers and sisters, from the bottom of our heart, that we emphasize Indian policy on Indian terms. The National Indian Education Association, of course, being the sponsor of the Fifth Annual Convention Conference, welcomes you also. I'd like to emphasize the area here in Wisconsin. I know that we have representatives here from all over the United States, including Alaska, and some from Hawaii. So we gather here today and the next two days to go into one of the main priorities afforded us Indian people in education. This is very important. In our central part of these United States, of course, we have the Great Lakes area, and we hope that your travels to this area will be one of the highlights in your lives from this day on. Thank you.

Welcoming Address:

ADA DEER

On behalf of the National Indian Education Association, we are very pleased to welcome you to our Fifth Annual Conference on Indian education, "Education on Indian Terms." Dillon Platero, our president, is a casualty of the TWA strike. He will not be here until later on this afternoon. But you will have an opportunity to meet and talk with him and hear from him later on in the conference. However, I really want to extend a very warm welcome to all of you and especially to our young people. I understand that we have a large registration of college students and high school students. It is very encouraging to see this type of participation and involvement of our young people because that's what it is all about: education for our young people.

As we look at our theme, "Education on Indian Terms," I think it means many things to many people. I commend the Conference Steering Committee and the Facilitating Committee for coming up with such a brief term which is challenging, stimulating, and also inspiring. If we take a brief review of the current Indian education theme, I think that those of us who are involved can see that we all have a lot of work to do. There has been a great cutback in programs; financial assistance has been decreased, and there is a legislative holdup due to many of the other problems existing in Washington, D.C. But meanwhile our children, our people, must go on for the educational progress of our people.

I would like to leave you with this: education on Indian terms; what are *you* going to do to carry this out — as students, as parents, as teachers? Hopefully, here at this conference with the sharing of the knowledge, the information, and the activities represented here, we will be able to define education on Indian terms and move ahead. I would like to see the time come in this country when this is really true. At this point the Bureau of Indian Affairs has cut back programs, the Title IV program is continually being threatened, and there are many other cutbacks and decreases. Having come through a large struggle with our Menominee Restoration, I can tell you it is not easy; you have to fight every inch of the way. I hope that as you are here today and the next several days, you will get the information and the inspiration and go back to your home communities and fight for: Education on Indian Terms.

Milwaukee Mayor

HENRY MAIER

Thank you, Mrs. Ellis, Mr. Wildcat, Mr. White Eagle, and ladies and gentlemen. At this particular moment I am mindful of the words of a great and beloved American, Will Rogers. He said that his ancestors didn't come over on the Mayflower; they were there to welcome the Mayflower when it arrived. So I am very happy to wish you a very warm welcome to our city, and I am very much aware that your ancestors were here first.

Today there are between 7500 and 9000 Indians in the city of Milwaukee, and they have helped greatly to enrich a rather rich cultural diversity of our city, which is composed of twenty-six different nationality and ethnic groups. Milwaukee, as you know, is the home of the Milwaukee Indian Community School, one of the few urban Indian schools in the United States. Much of its success goes to its capable director, Dorothy Ogrodowski, whom I have just recently had the honor of naming to our city's Community Relations Commission.

As a mayor, of course, one of my main concerns is the welfare of the people of the central cities of America. Within our metropolitan areas throughout the United States, it is the central city where you find the greatest concentration of the poor. One of the main reasons for this, of course, is the fact that there is no room in the richer areas outside of the city. The poor are either zoned out or priced out of our richer suburbs, and the central city, correspondingly, becomes the only haven for the metropolitan poor. Here in Milwaukee we have the enviable distinction of having, according to the last federal census, the most segregated suburbs in the United States. However, in our concern for the poor, the nation's mayors have also found that there is a very close connection between the have-nots of America, no matter where they are — in the slums of the city or in the shacks of Appalachia. We share this common concern for the human needs of the have-nots of America.

We have no national urban policy designed to help meet these needs on a massive and coordinated urban and rural basis. We still lack a national urban policy, but at least there is a federal recognition of the need for federal help to meet manpower, health, education, housing, and poverty needs.

The philosophy of the Administration is to cut back the federal responsibility as though the citizens of Newark, of New York, and of San Francisco, and of Milwaukee are not also citizens of the United States of America. The task of the Coalition, as it should be the task of all concerned Americans, is to try to bring together the many different voices of the have-nots of America — the aged, the young, the handicapped, the ill-housed, the underfed, the unemployed — to bring them together in a single voice loud enough to be heard among all the voices that are competing for attention in Washington. It's about time that we get organized in this country. It's about time that we get our feet into that table when that cake is sliced up in Washington — because that's where the main cake lies and that's where the significant slicing is done.

The crisis in our cities cannot be resolved by a Presidential proclamation that states that the urban crisis is over, nor will the plight of our rural poor be eased py placing the needs of the large corporate funds ahead of personal human needs. We can solve these problems only by making the problems of people our number one national priority and by making the national commitment to build our cities once again as great centers of American opportunity and thereby restoring hope and dignity to the poor and the handicapped, both urban and rural.

Again, welcome to our city, and I hope that your conference here will be a most fruitful one for the cause of Indian education. I hope that you will also enjoy the hospitality of our city. We are most happy to have you here, and I hope you will come back to see us again soon and often. Thank you for inviting me.

Wisconsin Lieutenant Governor Martin Schreiber

Good morning to all of you, and welcome to Milwaukee and welcome to Wisconsin. I want to tell you that your conference here and your selection of Milwaukee, Wisconsin, certainly brings dignity and honor to our city and to our state. It is our sincere desire that your conference will be productive and that your conference will be successful.

Quite frankly, I do feel somewhat awkward in discussing with you the matter of Indian education. And I feel somewhat reluctant because I recall an experience that I had very early in my political career when I served in the Wisconsin State Senate. At that time, I recall, whenever the tempers would flare and people would become angrily involved in heated debate, there was an elderly state senator who would stand up and talk about the courage, the fortitude, and the conviction of the people of his district as to how they met a flood along the Mississippi River in the springtime. If five times in one day the tempers would flare, five times in one day this elderly state senator would stand up and talk about the courage, the fortitude, and the conviction of the people of his district as to how they met a flood along the Mississippi River in the springtime. Well, this senator died and he went to heaven. St. Peter met him at the gate and said, "Senator, I want to welcome you here. We're very proud to have you, but I want to caution you about one thing. Each new arrival here must give a speech. What are you going to talk about?" The senator, without any hesitation, said, "I'm going to talk about the courage, the fortitude, and the conviction of the people of my district as to how they met a flood along the Mississippi River in the springtime." St. Peter said, "Well, that's fine, but I want to warn you about one thing, and that is that Noah and his three sons are going to be in the audience."

My brief experience as a lieutenant governor and my experience in the State Senate have taught me one thing more than any other item as it relates to the Native American, and that is for me to stand up and tell you what can and should be done in the area of Indian education is not only doing a disservice to myself but also to you, along with disservice to each and every Native American in this nation. I think for too long it has been a pontification of individuals who are not closely acquainted with the particular problems. What we in Wisconsin over the past number of years have tried to do is work very closely with the Great Lakes Inter-Tribal Council, receiving from them the kind of guidance, council, and advice that would allow us to have the kind of productive Indian education program that really does the job.

I was going to list for you a number of the items of progress that we feel quite proud of, a number of the goals which we feel we almost have achieved and obtained. Maybe just to mention one or two of them: I think that the primary import of all of these is that it was obtained through the assistance and through the cooperation and through the guidance of the Great Lakes Inter-Tribal Council. We have an Indian student assistance program that was enacted just recently which grants up to $1500 per academic year based on financial need. These grants are available to Indian students who are residents in Wisconsin. These grants can be used to help defray the cost of tuition, books, incidental fees, and room and board while attending any acredited post-secondary institution of higher learning in the state of Wisconsin. Also this grant can be renewed up to a period of five years for full-time study. You might also be interested in knowing that through the cooperation of the Great Lakes Inter-Tribal Council, this proposal was expanded to make sure that it would add independent colleges and universities to the list of eligible schools, to make sure that we provide grant money for summer sessions and part-time study, and to make sure that we eliminate the requirement of a high, high school class ranking and the requirement of letters of recommendation for acceptance. To insure input from the Indian community, the administration that is handling this particular program has set up and established an advisory board consisting of representatives from the Native American community to assist in the design and the administration of this program. We are enthused about this program. We have seen some results today in the state of Wisconsin. A total of 894 students was aided in 1972 and 1973, compared to a total of 330 who were aided in the fiscal year 1971 and 1972. In addition to that, the total amount of grant aid increased from $294,800 in '71-'72 fiscal year to a total of $736,000 in the '72-'73 fiscal year. So we have made some progress, I would guess, good progress by comparative standards but certainly not very good by absolute standards. We are looking forward with great eagerness to the productions of this conference and to gaining from you an additional insight of what can, must, and what should be done.

In closing, I want to relay to you an experience I had in viewing the play *1776*. At that time, as we may recall, the founding fathers were gathered in a room, trying to work on a document that would best set forth the principles of this nation, not only for that particular time but for generations to come, for generations yet unborn. While they were working dramatically hard to draft this document, they looked outside of the room. And they saw the street, and they saw men totally unconcerned, totally not caring about what went on, totally not caring about the future of the people at that time or about their children. Finally, at the high point of this play, one of the individuals in this room who recognized the responsibility of what was to be done stood up and said, "Is anybody listening, and does anybody care, and does anybody see what I see?" And I would ask that we listen and that we try to make other people listen, that we care and that we try to make other people care, and that we see and try to make other people see what we see. If we can do that, I can guarantee you great success in every kind of possible field and goal. Thank you and may God bless your conference.

Presentation of the Wisconsin Indian Educator of the Year Awards

by
Dwight Stevens, Deputy Superintendent of the Department of Public Instruction

A very good morning to you. We are extremely proud you chose to have this national convention in Wisconsin. I know the Native Americans from this state are also proud that we have this kind of affair represented by people from all the states who came here to talk about matters of common concern.

I represent Barbara Thompson who was elected July 2,1973, as the state superintendent of public instruction for a four-year term. I am her appointment as the deputy. I am here on her behalf to welcome you. She would have been here but she is in Sante Fe, New Mexico, with the Chief State School Officers from all the states. She had a particular resolution of interest yesterday dealing with our first Americans, and it was passed unanimously by the representatives from the Chief State School Officers in all the states. We will furnish it as a press release this morning upon the conclusion of this session, but we wanted to bring it to you first.

This is the context of the resolution: the Council of Chief State School Officers urge that the Indian education for fiscal year 1975 be at least at the current level of $40 million. The text of the resolution is as follows: the Council reiterates its support for adequate federal assistance for the future of American Indians. The resolution also supports the concept of self-determination for Indian education programs and for Indian schools. It also urges that the federal budget for fiscal year 1975 include at least a $40 million appropriation that was in fiscal year 1973 for Public Law 92-318, Title IV "Indian Programs". It also urges that immediate staffing of the Office of Indian Education in the United States Office of Education as directed at the Congress of Public Law 92-318 and recommended by the National Advisory Council on Indian Education. It further urges that all grants under this act which directly affect the public schools be made and consultation with appropriate local and state education authorities. Council members of course are headed by the 50 state departments of education and their counterparts in six outlying areas of which 52 of those 56 were in attendance. I think it's a positive move and a positive gesture. I was hopeful it would gain passage yesterday; it did, and Barbara Thompson called it to me last evening. I share it with you, and we will release it to the news media after this session.

We also have with us this morning our Assistant State Superintendent Bob Van Raulttee who is in charge of instructional services, the heart of the Department of Public Instruction, providing services and organizing programs that really affect boys and girls. Arnie Chandlar is here, George Amour, Roger Philbrick, and other people who work with our department — Native American representatives — so that we are proud we have participation and assure you we have an interest in the development of programs that are going to enrich the lives of boys and girls.

My task this morning is to announce the Wisconsin Indian Educator of the Year Awards. Prior to doing that, I would like to make a few comments regarding the positions of the Department of Public Instruction and your new state superintendent in Wisconsin as they relate to the first Americans and also the programs that might be forthcoming in this area.

Our democracy is said to have been built upon the work and the integrity of each individual. It would seem, therefore, that government, and in particular, departments of public instruction, have no greater responsibility than to provide for its individuals and the quality of each individual is of the greatest significance. Education is the major governmental responsibility that deals with the value and the quality of human beings. The public schools with the largest number of one culture cannot foster a paternalism or a parent-sibling type of relationship when they deal with minority groups and particularly with Native Americans because Native Americans, as with Anglos, must, and will and are becoming the directors of their own destiny.

Barbara Thompson of the department would not be in favor of termination. This was assessed as a failure back in 1958. We must remember today that one doesn't build the dignity and the work of people by destroying the culture and terminating their cultural ties.

Bob Havighurst has an interesting article recently written entitled, "The Dilemma of the American Indian: Can Education Serve Two Contrasting Cultures?". He describes clearly the history of Anglo-Native American relationships and current problems we face, and he queries whether we can mutually live in satisfaction. I believe the Indian literature, as developed in recent years, tends to paint the Native cultures and lifestyles in favorable tones, honestly assessing our past history, and making correct statements with regard to exploitation. A book in this vein, *Bury My Heart At Wounded Knee*, the best seller of 1971-1972, is a collection of stories and accounts of the nineteenth-century which, I believe, puts into better perspective, history as it prevailed.

An acquaintance friend of mine, a Native American principal of the Turtle Mountain Indian Reservation in North Dakota, was explaining to me the difficulty in his young son watching the cowboy and Indian movies and the day when he decided to tell his son that he was one of those Indians being shot at on the television tube. He couldn't conceive of the kind of relationship he was witnessing on the television screen. I guess many Americans who have looked closely at history are waiting for the day when the Indian is victorious in one of the cowboy and Indian films. Probably the closest relationship we have seen in the movies of that nature was with The Lone Ranger. It would be interesting to see Tonto and his faithful companion The Lone Ranger. I guess we hadn't thought about that, but that is coming closer to accepting people on the same level in terms of their integrity and of their dignity. For those of you who might not have watched "Brian's Song" on television last evening, it was about the relationship of Gayle Sayers, the Black man from the Chicago Bears, a fantastic football player, and Brian Piccolo, his Anglo brother who roomed with him prior to Piccolo's terminal cancer and passing away. It was about his story and how men of different nationalities, races, sects, and interests can in fact find relationships, can work together with a common dignity and a common respect for the value of the human being. Amid this backdrop of somewhat catastrophic events, and in some cases serious catastrophic events, we thirst today for a new confidence and for a mutual trust built on honesty and respect. Today's citizens cannot take credit and they cannot take blame in many instances for our history; but we can all learn from that past so that today's people, regardless of race, color, creed, religion or conviction, can build a high regard for the value of the human being and the dignity of all people.

Encouraging the development of pride in one's culture, pride in oneself and the richness of one's heritage plus the fact that all people have dignity in the value of the human being cannot be measured in terms of his position, his life or his work. All people have a right to personal dignity, and we have to prove to young people that there is dignity in all work. The fact I was given the opportunity to go to college by no means as a human being makes me more valuable than anyone who is working with his hands and has not had that opportunity. We must believe this from the top level of government. In education we must foster that attitude and perpetuate the personal pride that people must have regardless of what they choose to do in terms of a life's vocation.

The Department of Public Instruction State Superintendent Barbara Thompson firmly believes in turning federal programs and their administration over to the Native Americans in Wisconsin. We will do so to the full extent if and when the Native Americans desire to do so, and we will continue to work cooperatively thereafter with the public schools which, in some instances, has not been done in other states. We believe as our first Americans you can assume control of your life without being separated involuntarily from the tribal group. As President Nixon stated, in one of the more interesting and penetrating speeches I have read, that the Indian can become independent of federal control without being cut off from federal concern and federal support. In Wisconsin we have asked the cooperation of several Native Americans present to make considerable progress in developing opportunities for Native American children. Some of these examples I will state briefly.

In every division of our Department of Public Instruction, we are geared to serve Native American students as part of the total public school population. In some instances, the specific programs such as the Johnson-O'Malley program, we are concerned with equalizing educational opportunities for eligible elementary and secondary Indian students in the public schools. In other programs such as Title I, we are being oriented to meet the needs of Indian students as I relayed it to the adults in the Native American community. These programs and support programs through the department would include representation in statewide committees, financial support of the Great Lakes Inter-Tribal Council's education committee, workshops for Indian parents, training programs for Indian home-school coordinators, and the Indian Education Act. We are hoping that the Indian Education Act will provide another $40 million in the United States and over $1 million in Wisconsin. We have a new program called "Special Education Needs" which was passed by the legislature in the last session. It permits $600,000 to be released for minority groups in education and another $5,400,000 to be released providing we have a plan and it is acceptable by the legislature by January 1, 1974. We have designs that some of this money will be in fact provided for Native Americans, and we are hopeful that we can gain sufficient support. The press release I informed you about and other programs that have been listed and documented in text form, called Supplementary Projects and Activities for Wisconsin Native Americans, is available and copies can be received through the Department of Public Instruction, 126 Langdon Street, in Madison.

I am hopeful that we can seek understanding with truth and follow this pattern with an understanding of the conditions the other person faces. I am reminded of that more clearly by a plaque I have on display in my home received from a Native American school in Ashland, Montana. It reads briefly, "Great Spirit grant that I may not criticize my neighbor until I've walked a mile in his moccasins". Its been paraphrased many times, most recently in the famous song called, "I'd Walk a Mile in My Shoes", which if we could have collected the funds for Native Americans on it, would have helped everyone vastly. The song came from that, and some other cigarette company made money on it, too, when they came up with that "walk a mile" for something-or-other. There are all kinds of comments that are used historically. Some of the very early and interesting verbage written, remembered, and passed down from century to century by Native Americans, have culturally great depth and can do great things for the development of a humane culture and a humane society in our great country.

I then without further hesitation will go to the presentation and am certainly privileged to be able to make the awards for the Wisconsin Indian Educator of the Year. I have been informed (George Amour and others have informed me) that there are so many eligible for this award which is given by Indians to Indians. The Native Americans in this state chose the people whom they felt best deserved the Wisconsin Indian Educator Award of the Year. It says, "Indian of the Year", but I would correct that this year because there are two awards being given, two people who will be recipients; and they said they could have given 50 to people who are very deserving. So it's indeed a credit to the people being selected here and to those others who have worked so hard to develop programs and efforts in their local communities.

The first award will be presented to the person who worked as the director of the Great Lakes Inter-Tribal Council Education Committee for the past three years. She has been working closely with students and during her period of time we have had a 1000% increase in Indian student enrollment in higher education in Wisconsin. There have been 22 para-professional home-school coordinators in schools with a significant number of Indian students attending. There has been the establishment of 20 effective local Indian education committees in urban and reservation areas, again through her leadership, lobbying effectively for the passage of state and federal Indian legislation; generating student interest so that students in higher education and in adult vocational education are organizing and totally involved in the educational process; initiating, critiquing, revising, and approving special programs. A good example is the parents education program at River Falls where 200 Native American parents participate in an educational program of their design for credit; creation of several active committees, sub-committees, and a Johnson-O'Malley sub-committee responsible for reviewing and approving with the cooperation of the Department of Public Instruction special programs submitted for funding in various eligible schools; and creating a vital position in establishing an Indian person in that department. This has occurred during the time that Loretta Ellis has been working as the first and only head of the education committee with the Great Lakes Inter-tribal Council, Inc. We are very, very pleased to provide one of the awards for Wisconsin Indian Educator of the Year to Miss Loretta Ellis. Congratulations!

The other person who is the recipient of this year's Wisconsin Indian Educator of the Year Award is a person who gives much credit for her wise ways and her warm and sensitive heart to her grandmother. She is in turn sharing her knowledge in the traditional ways with her people. Mrs. Delores Bainbridge is involved in classes to teach the Chippewa language to both young and adults, and has done so for several years. Bayfield Public Schools, through the Urban-Rural School Development Program, were fortunate enough to be able to hire her in the spring of '73 as Indian culture coordinator. In her position she has been able to institute several projects in the Bayfield School System that directly affect the Native American student population. Today, much of her time and energy is going into research and efforts to get more help and better information to all teachers in our system, in their particular system, and in Wisconsin. We think this selection by Wisconsin's Native Americans is certainly a good one. She, too, is a very deserving recipient of the Wisconsin Indian Educator of the Year Award. Would Mrs. Bainbridge please come forward.

Loretta Ellis Accepting the Wisconsin Indian Educator of the Year Award

I humbly accept this Wisconsin Indian Educator of the Year Award. Among the Wisconsin people, I have been known to keep my cool; I just blew it!

I am going to briefly give you my background up to the present. My mother is a full-blood Oneida; my father is a Polish farmer. I was raised in a log house without electricity on the Oneida Reservation. I came through a variety of elementary schools from this one to that one as they decided to shift the school district boundaries, ultimately to a Catholic school, and to two high schools — Seymour High and West DePere High School. I am now working as education coordinator with those two school districts. When I graduated from the Seymour High School district, there weren't any funds of any kind to assist me, including my family. There were eleven of us at home at the time, so I decided that I needed to be useful and needed to know more about what was going on in the world. Subsequently, I joined the United States Air Force, and of course like the rest of the people, I took a battery of tests. The Air Force decided I would make a good radar airborne technician. That is the most formal education that I have, one year of electronics beyond the high school diploma.

I was nominated for the National Advisory Council on Indian Education from about four different sources. I had a call from the Office of Education in Washington, and they said, "Mrs. Ellis, what area do you have your doctorate in?" I said, "Are you kidding, how about a high school diploma from Seymour High School?" I don't feel not having the formal type of certificate a particular burden. As a matter of fact, in most instances, I found it to be an advantage.

Beyond that my education was really a type of observing, adapting, and utilizing those things I have observed. I did spend sixteen years traveling throughout the United States. I have been in all the states with the exception of Hawaii. I have been to Canada and Mexico. I spent three years in Europe in fourteen countries. Ironically, I cannot speak Oneida or Polish, but I learned to speak German in the three years I was there.

When I returned home to this continent, I decided I needed to know more about my Indian background, about the total Native American community background, and wherever we were stationed, I made it a point to go to the local reservations. I worked on a voluntary basis for three years in the Papago-Pima area in southern Arizona. I have many good friends there. Also I was stationed at Great Falls, and made many visits to the Blackfeet Reservation. When I finally returned home in 1966, the tribal people asked me to run for the council. At the time I had seven living children — I had nine children — and some were in diapers yet, so I said no, I couldn't do it. They persisted, and I said, "Put my name on the ballot. I'm not going to politic. If I get it, I'll do my job." From then on, I was deeply invoved in the total Indian picture, particularly in education.

I do not accept this award for myself alone. There is a tremendous interest in promoting Indian education in this state, and I couldn't have done any of these things — indeed, I did not do any of these things — it was a total effort. All these things that were stated by the lieutenant governor and by Mr. Dwight Stevens were a total effort on the part of the Indians of this state, and so I accept this award on their behalf.

Delores Bainbridge Accepting the Wisconsin Indian Educator of the Year Award

I really don't have too much to say. I haven't traveled too extensively. In fact, this is the first time I've been in Milwaukee. I am a regular "Shinawbe" because yesterday when I came, I took my car into a garage, and when I went back I couldn't find the garage I put it in! So I'm not assimilated yet at this stage of the game, but I'm trying real hard and working with my people. I want to thank everybody here. I'm very honored. Thank you.

Special Recognition Award Made by Loretta Ellis to Veda Stone

The Indian population of Wisconsin has been fortunate to receive a lot of formal and informal technical assistance and a lot of moral support from outside of the Indian area. We have in our midst a very staunch supporter, pusher, shover, encourager — you can cry on her shoulder — this kind of a person who has assisted us through the years. I had heard of her efforts in the total Indian education picture, in the total area of social work, but didn't have the opportunity to meet her until I came back to the States. With that brief introduction, our Special Recognition Award this year goes to a very dedicated and loved person in our state, and that is Mrs. Veda Stone. Veda, thank you for everything you've done for us.

Veda Stone Accepting The Special Recognition Award from Loretta Ellis

Thank you, Loretta. It took two Chippewas to get me here this morning. I think that all of you know that the dominant society is youth-oriented and that it places little value on aging, that is, unless it comes in a keg. I can't say that I've enjoyed the aging process very much, but I can say that the positive thing about it is that it does give one some perspective. So I have had the opportunity to recognize and see the changes that have taken place in Indian education in a very relatively short time. I'm really very humbly grateful to have had the opportunity to have a small part in the tremendous upsurge of interest and ability and accomplishments that have presented themselves in Indian education, especially in Wisconsin where I've been involved. It certainly is thrilling to see the accomplishments of the Will Antell's, the Ada Deer's, the Bob Powless's, the Rosemary Christensen's, the Loretta Ellis's, and the dozens and dozens of other people who are taking leadership in their local communities, in their education committees, and who are making their impact felt so that Indian education is truly what you want; it is truly Indian education on your own terms. I am really tremendously grateful to all of you for allowing me to have a small part in this development. I'd like to close with saying this: it has been said that rejection is the ultimate wound; if that is so, the other side of the coin, I suppose, is acceptance, and true acceptance is really the highest acclaim I think that one can receive. I thought I had received this in 1961 when the Bad River Band of Superior Chippewas adopted me and made me an honorary member of the band. But through the years, the warmth and the friendship and the love that I have received from the Indian people have seemed to me never-ending. And so the only thing I can say is that I am very touched at your reaching outside your own group because there are dozens and dozens of Indian people involved in education who are doing a splendid job. Therefore, I feel that this is an unusual honor, an honor of distinction, and the only thing I can say is that my heart is full, and I thank you.

Deputy Commissioner Title IV: Indian Education Act

This act has several components but the part that received the most attention at the conference was the pending appointment of a Deputy Commissioner in U.S.O.E. to administer Indian Education programs. The three finalists who were seeking the position appeared before the conference. Their remarks follow.

Dan Honahni: Introducing the Deputy Commissioner Candidates

Often times when the federal government pretended to give Indian people the opportunity of selecting, nominating, etc., Indian people to head certain offices, Indian people jumped to the challenge. Often times decisions are made before this kind of invitation is extended to the Indian people, thus making your involvement somewhat a farce. But all in all, we have learned through the process that we have been used in certain cases before. We may not accept those who have been selected by the higher echelon within the federal government, but we always end up attempting to work very closely with whomever is selected to improve the Indian people in whatever endeavor or field the people are selected for.

When the National Indian Education Advisory Council was selected, a large cry came from various tribal groups and Indian organizations with criticism and some in support. Some felt that those who were selected were not qualified in the field of education and did not know much about federal policies relating to Indian education, etc. It took a while for the Indian people to accept that paritcular committee. Some readily accepted them and began to find ways to cooperate with that council. We entrusted in them the needs of the Indian people which we were hoping they would express for us, that they would represent us in Washington with an open mind and recognize the needs of the local Indian people.

They have met on several occasions up to this point. I am sure that there have been some successes and some advancements in Indian education due to their efforts. One of their actions in the very short past has been the nominating, screening, etc., of candidates whom they were to recommend for the Deputy Commissioner, United States Office of Education. Three people have been selected by this committee. What process was taken I am not at all sure. I am very positive it was with some sincerity that they went on this task and finally came up with the three names.

These three people are Bill Demmert, Earl Barlow, and Jon Wade. No decision has been made yet as to who will be the Deputy Commissioner. We are hoping that for once the federal government will listen to your choice in selecting. I am hoping that a decision hasn't already been made, and from the top, we're still told there are three candidates. We would like for you to have the opportunity to listen to these three men and through whatever process you deem necessary, to give support to the person whom you feel will best represent the Indian people in the Office of Education.

Bill Demmert – Candidate for Deputy Commissioner

This morning Dan told me to come prepared to talk for two hours or fifteen minutes, so I came prepared to talk for a long period of time; but I'll cut it down to about five or ten minutes. It is very difficult to follow an eloquent speaker like Earl. I think one of the things that might show up in this first discussion or exposure of the three candidates to the members of the National Indian Education Association is whether or not the Advisory Council appeared to do a fairly good job in their selection; and I think that in the first instance, we would have to give them a plus. I would like to begin with a brief sketch of my background.

I spent the first thirty-six years of my life living a traditional-type Tlingit life. I grew up in southeastern Alaska. My mother is a Sioux; my father is a Tlingit. Every once in a while when I see a Sioux relative, they ask me why I don't know anything about Sioux. Well, I'm learning. As I mentioned, I grew up as a traditional-type Tlingit in a particular culture as we now understand it. I started fishing commercially as a nine-year-old and quit when I was about thirty-five. In between that period of time I went to school. I went to Seattle and got a bachelor's degree. I went to the University of Alaska and received a master's. I decided to leave Alaska and see what the East Coast was like so I came back here for three years to work on a doctorate.

I might say that a long time ago, my great-grandfather decided it might be worthwhile for his children to have an education. He sent his two oldest sons by canoe to one of the first schools in southeastern Alaska, Sheldon Jackson. They paddled in a canoe that first fall, the forty or so miles to Sitka. They stayed there during the winter and came back the next year, and continued to do that until they graduated. Each of them impressed upon their children the need for an education. One of those children happened to be my grandfather. He and his wife decided that whatever sacrifices were necessary must be made so their children could go to college, and come back to the community to teach. They did that. Their children (my generation) are attempting to do the same thing.

I would like to go just a little bit into some of my current experiences. I started teaching in 1960 in the Olympic Peninsula in the state of Washington, and taught at a public school that Indian children from Lapush and non-Indians from the surrounding logging community attended. Very, very few graduates from Lapush were Indians. After four years I went to Alaska and taught in Fairbanks.

In Fairbanks we have a smattering of many races. The native population in Fairbanks is mostly Eskimo and Athabaskan Eskimos because of the need to make some kind of living, and in their part of the country, it is very difficult. Again, very few Indians or native Alaskans graduated from high school. I attended the University of Alaska during that period of time, and was told that very few native Alaskans ever made it out of the University of Alaska. I left Fairbanks and went back to my community, Klawock, Alaska, 99.9% Tlingit. Occasionally, we got someone who came in during the winter to brave the Tlingit people so we would have a non-Indian in the school.

I decided at that time that it was very important to begin doing something to strengthen the Tlingit culture in the school system. The reason I say that is because previous speakers mentioned the need for community or Indian involvement in educating the children. He says he is uneducated beyond high school. I listened to two individuals (where I went to school on the East Coast) who are world-renowned for their abilities, Jerome Brunner and B. F. Skinner. They said that a people's culture is passed on and directed by the schools their children attend. If we intend to continue our Indian cultures (if they are important), then it appears that we either have to control or strongly influence the direction of public schools our children attend, Bureau schools, or independently-controlled Indian schools that parents should be actively involved in. In Klawock I became frustrated because I was not allowed to use much of the money coming into the school to strengthen or help direct the Indian — the Tlingit — culture. I thought to myself, "God, something's got to be done. Maybe I need to go back to school." I was lucky to finish college. I was very fortunate to finish with a master's. It was a miracle I finished last year with a doctorate.

While I was on the East Coast, I had an opportunity in September of 1970 to read a new law, a first draft. As I read through it, I thought to myself that there were a lot of good ideas here. There were a lot of things that would have permitted me as the chief administrator of a small school in southeastern Alaska to do some of the things which the community thought important and which I thought important because I think that we had to have a joining of a few things: (1) the Indian professional, and (2) the parent. The Indian professional to present ideas that have been proven outside of our community and that are worthwhile to consider; the Indian parent because there the internal commitment is for Indian education.

I finished reading the law and had an opportunity to sit in with a group of Indian students which included Dan Honahni. We sat down for two months and went through it paragraph by paragraph, looking at what we thought was important, and scratching those parts we thought, we — as Indian professionals from or with varied experiences — didn't think the Indian community would accept. Then I had an opportunity to meet in January, 1971, with the two sponsors of the bill, Senator Kennedy and Senator Mondale. I made a presentation with the National Indian Education Association. They told us that whatever was included in the bill — that the bill would not include — or would not move in directions that the Indian community would not accept. I found that to be true. In March of that same year, I was offered an opportunity to act as a consultant on Title IV in the senate which was the beginning of my very active involvement with the development of the law. I took a couple of months off from my schooling. My grades suffered a little, but the experience was worth it. Title IV became a law about the same time I went to work in the Office of Education. I had an opportunity during this past year to help with some of the planning and setting the base for the implementation of this first $17 million.

I will attempt to go over a couple of things I think are very important; the first being what is necessary under Parts A, B, and C of Title IV, The Indian Education Act. Under Part A, we are allowed to design programs to meet the special educational needs of kids. In my experience this is not yet being done and will not until the parents of the kids in school decide what they want. This is a very important ingredient. The school cannot receive money under Part A until the parent advisory approves the application and budget. The parent advisory committee, by law, rule, and regulation, has to be involved in the planning, implementation, and evaluation. If a change is made, it is not allowed until the advisory committee says yes. From my experience, this is the first time the members of an Indian community have absolute say in what would be allowed in a program. We need — as Native Americans, as groups of people in the United States — to begin making great strides in the direction parents in the Indian communities feel are important. As professionals in the community (I talked about the marriage between the professional and the community earlier), we need to begin pointing out to the federal government what those special education needs are. We also need to sensitize the school system to what those needs are. There are over 250,000 Indian students in public schools; that's half the Indian student population — a large percent of our people.

Under Parts B and C, we have a discretionary-type program which means that the officers in the Office of Education can decide with the advice and consent of the advisory committee, what the money can be used for and who the money will go to. At this point, I'm more concerned with what the money will be used for. We need to begin deciding the priorities for Parts B and C, deciding at the community level where we know what the needs are.

Another part of the bill dictates that Indian tribes, organizations, and institutions have the first priority for funding. They need to be given the time to design, operate, and evaluate the programs they are funded for before the rest of the world begins criticizing and saying, "Look, Indians have been given an opportunity to do something, and they can't do it." The non-Indian community has been attempting to improve our educational system (as Mr. Barlow mentioned) for the last four hundred years. They should give us at least that amount of time.

Another very important concept of Part B, Title IV is we need to reach a level of funding that is commensurate with the need for programs in the Indian community. The first year we had $5 million; the second year, we had $12 million. The first year the bill authorized $15 million. The second year it authorized $35 million under Part B. Under Part C we have adult education. There's not very much money in there. The first year $.5 million was authorized; for this year $3 million was authorized for spending next year while the bill authorized $5 million or $8 million.

I would like to take a couple of minutes to make you aware of what my own personal priorities are at the present time. Those personal priorities are based on my own experiences as a professional educator, the parent of four children, a nephew of teachers, and from my own research during the past two or three years. We have an advisory council for Indian education, the National Advisory Council.

I think we need a policy board for Indian education at the national level. We have many studies on Indian education. We need a comprehensive needs assessment so that when we go before Congress, we can say, "Look, this is what we want, and here's the proof." We need a basic foundation program entitling federally-connected schools an entitlement or an amount of money equal to the state average expenditure or national average, whichever is higher, at minimum for grades K-12 for a community-based educational system. We need some additional programs or special programs with adequate funding for post-secondary students, in vocational-technical areas, undergraduate work, and master's and doctorate levels.

And finally, (a pet priority of mine) we need a parent-based early childhood program starting with the pre-natal mother to age three so every advantage is given to our children for developing his intellectual curiosity, language skills — English or the native language, emotional stability, and physical ability. The reason I say that is there is a tremendous amount of evidence available to us today pointing out that this is where the difference is made. Our public schools start at age six with kindergarten. Our pre-schools start at age three. Yet the experts are telling us that the base may be set or highly influenced during the pre-natal period to age three.

The Deputy Commissioner would be responsible for two very important areas. One is the implementation of Title IV, The Indian Education Act. The other is that he will have the responsibility with the four or five other deputies in the Office and the Commissioner, to set national policy for education in the United States, a very important job.

If anyone is interested in debating or discussing the merits or demerits — not demmerts — of those personal suggestions, I will be around for a little while. I am planning on leaving about two o'clock for a meeting.

Earl Barlow – Candidate for Deputy Commissioner

I listened to Mr. Sahmaunt when he suggested we appear before this convention to give you people some insights into who we are, what we are, and what we stand for. So with that in mind, I will attempt to give you a little of my background.

I was born, reared, and educated on the Blackfeet Indian Reservation in Montana. I attended a federal boarding school, rural schools, and a high school on that reservation. Technically, I am a Piegan Indian. If you haven't heard of the Piegans, it's no accident because history hasn't treated us too kindly. For those who read the journey of Lewis and Clark, you're aware that they traveled from St. Louis to the mouth of the Columbia River and back, and only had one incident with Indians. This group of Indians ran Lewis and Clark out of their territory. Needless to say, it was the Piegans who did. To this day we are a member of the Blackfeet Nation. In 1935 an anthropologist came to our reservation: He was being paid $500 a day, made a survey, and discovered that 99.9% of all the Indians on my reservation had two feet. So he wrote his doctoral dissertation, and from that day on, we have been known as Blackfeet. In Montana there's a saying: remember that — Blackfeet — are better than no feet at all.

I, too, am a veteran of the Armed Forces. I would like to tell you I'm not that old, but I am a veteran of World War II. I, too, took a test, and because of this test, was sent to college. I have completed twenty-five years in public education. Eighteen of those years were spent on the Flathead Indian Reservation in Montana. I would like to tell you that I went there by choice; but when I graduated from college in 1948, there weren't many opportunities available to a Montana Indian. I guess I went to the Flathead Reservation because that was the only place I was offered a job. I stayed there for eighteen years. In the small school I was in, I reduced the dropout rate of Indian students to the lowest in the state of Montana. While I was in this small school on the Flathead Reservation, many of the Flathead Indians there accused me of being biased and being prejudiced, that I favored Indian students. I didn't really favor Indian students and helped them because they were Indians. One look at the record of Indian education at that school became obvious that they did need some extra attention and extra help. I spent four years in the office of the state superintendent of public instruction in Montana, the first Indian to ever hold the job of Indian education supervisor in that state. In that capacity, I administered Johnson-O'Malley Act funds. At the present time, I am superintendent of schools on my home reservation at Browning, Montana, the largest school for Indians in that state.

I'd like to take a little time and talk about Title IV, The Indian Education Act. When I was in high school, I worked at a grocery store in Browning. It was a very modern store, and they installed check-out counters; something that the Indians were not accustomed to. They had a turnstyle; you come in, and the turnstyle would turn one way. Then to make sure you didn't walk out without paying, you had to go back by the check stand; the turnstyle would not turn the other way and let you out. One day I was working at the check-out counter and an Indian man in a great hurry rushed in; went through the turnstyle, down the aisle, couldn't find what he wanted, and in a great rush, came back. He attempted to leave through the same gate, the same turnstyle. He hit that thing so hard he actually turned a somersault. I rushed over to help him, he was hurting badly with tears in his eyes. He said, "You know, Earl, your store is like that Wheeler-Howard Bill; you get in and you can't get out." Well, I've been involved with Title IV for quite some time. I think that the law is a sincere attempt to remedy problems in Indian education which have been around for a long, long time. For four hundred years the history of the United Sates has recorded a failure in education for the American Indians. Laws are only as good as the people who make them. Laws are only as good as the people who implement them.

I support the concept of Title IV, The Indian Education Act because through this act, I think we have the vehicle, the machinery, to bring about some changes and improvements in the lives of Indian people. I support the concept of programs, goods, and services for Indian children regardless [illegible] their place of residence. This is dangerous talk in Montana because in Montana, as we are nationwide as Indian people, we continue to be fragmented. We seem to fall into being 'played off'', one tribe against another tribe. We have seen this throughout our history. There are those who seek to divide us, to keep us quarreling and bickering in order to continue their exploitation of us. Many people are concerned about Title IV because it does provide funds for Indian children who do not live on reservations. So today we have a delicate situation, that is, the reservation vs. the off-reservation. In my judgement the critical weakness of our Indian society at the present time is that we have great purposes which are necessary and needed to unite us. In strength there is unity. In Title IV we may have the great purpose that if properly handled, can unite us. Stephen Vincent Benét was an American poet who talked a great deal like an Indian and who had this to say at one time: ''Grant us brotherhood, not only for this day but for all of our years, a brotherhood not of words but of deeds. We are all children of this earth. If our brothers are oppressed, then we are oppressed.'' I agree with what Stephen Vincent Benét said. When an Indian on a reservation is oppressed, those who are off the reservation are oppressed. And when an Indian who is off the reservation is oppressed, then his brother on the reservation is oppressed.

I think you will find that there are many well-documented studies about Indians, most of which came to the conclusion that American Indians have suffered because of failure of both federal and state governments to develop successful educational programs. Functional illiteracy is a major cause of poverty and unemployment among the Indian people. Education may not be the answer to all of our problems, but in my judgement it represents the greatest hope of Indians for a greater share of the benefits of this society.

A Deputy Commissioner of Education will be selected. I cannot tell you how important this position is. I'm not here to tell you I could do it; it's a big job. Whoever gets this job is going to have the support and the backing of the Indian people throughout the United States. I envision a number of things that this position will and can do. I envision it as being an advocate for Indian people in the federal government, and I know this can be done.

In the state of Montana three years ago, the people voted to rewrite the state constitution. The elections were held. The delegates were elected, but not one Indian was elected. We went before the convention and asked that some provision be made for American Indians in the state constitution. We were received politely, cordially, but not vert sincerely, because what they said was we're going to draft an instrument which is going to guarantee equal educational opportunities for all people, equal rights for all people, and that means the Indians and the non-Indians. We pointed out that everytime they have language to that effect, it generally excludes Indians. Finally, we prevailed. In the constitution of the state of Montana, we do have a clause in which the state admits and recognized the distinct and unique cultural heritage of American Indians, and is committed in its educational goals to the preservation of our cultural integrity. Montana is the only state in the Union that makes a specific reference to American Indians. We are told we should work through the system, and I think we have. I heard Marvin Franklin speak a couple weeks ago at the dedication of the Rocky Boy School. He, too, says we need an amendment to the Federal Constitution, which I really think can be done.

I think whoever is going to be Deputy Commissioner must build unity among the people. Whoever is Deputy Commissioner must be careful not to replace non-Indian paternalism with Indian paternalism. Indian paternalism is equally as bad as the federal or non-Indian paternalism. I foresee a need of the person who gets this job to coordinate Title IV with the Johnson-O'Malley Act and other Title programs which go for the benefit of Indian children. Most of you are aware that when Title IV was passed, the Bureau of Indian Affairs said that there was no longer a need for Johnson-O'Malley Act funds for education. They were prepared to begin to phase this out which would be a drastic and serious mistake. This must not happen, but it will unless we're prepared to do something about it.

Whoever gets this job should be prepared to build Title IV into what the authors and the people who wrote it dreamed. When this law was passed by the Congress of the United States, $450 million was authorized by Congress to carry out the provisions of this act. Most of you are aware of the history of Title IV. We got $18 million last year, and then that was impounded. It took law suits and the work of a lot of Indian people to get that $18 million released. This year we're looking at $40 million; next year, $60 million to $75 million. We must continue to work because back in Washington, D.C., there is really no great belief by non-Indians in the concept of Title IV. They do not believe in categorical aid for Indian people.

I personally have been advised that I am unknown; that's true; I lack exposure, that's true; and I've been told and advised that I should politic more. I am sorry, I regret that it's not my nature. I do not think I can be all things to all people. I do not think I can obligate myself to various groups. I cannot talk out of both sides of my mouth. I can tell you that I will obligate myself to the Indian children of this country.

I've been rather busy in the job I'm in. We have 2,500 Indian students in my school with a dropout rate of 50% to 60%. In our senior high school of 300-350 pupils, we sometimes have 100 students absent every day. We are fighting an outbreak of infectious hepatitis in our school right now. Everyday we have students who have overdoses of drugs. Last week we attempted to revive an eleven-year-old girl who got some alcohol, drank it, and passed out in the lavatory. These are some of the things we are faced with. We need a relevancy program to meet the needs of children. There has to be local determination of these programs. I don't believe anyone can sit in Washington, D.C., and tell the Navajo, Blackfeet, or whoever, what is best for their children as it must come from them. I would work for a system whereby every child regardless of where he lives, the size of the school he attends, his race, his creed, and his socio-economic status, so that each may be inspired to develop to his fullest intellectual, emotional, social, ethical, and moral stature. It's a big job; it will take the efforts of all the Indian people.

Jon Wade: Candidate for Deputy Commissioner

I want to thank Bill and Earl for reading my speech, and also for their very fine works. A couple weeks ago the three of us endured interviews in the Office of Education; I thought I was very "cool" and confident during those interviews. This morning I'm very humble and proud to be before you folks. Dan mentioned earlier some of the controversies of the National Council. The council made at least two good decisions in nominating Earl and Bill as candidates for the position of Deputy Commissioner.

A little about myself. I'm — the name is *Wade*, not *Wayne*. I'm from Flandreau, South Dakota, and a member of the Flandreau Band of Sioux. I was raised in that community and went to school there. I received a bachelor's degree at Northern State College in Aberdeen. I taught school for four years — three of those years at the Flandreau Indian School. I received a master's in mathematics. I hoped to return to Flandreau to be the best mathematics teacher in the country; but a good friend of mine, Chuck Geabeau, left the state department of public instruction at that time. He told me to take his job; so for three years I was the state director of Indian education for the state of South Dakota.

In 1968 I moved to the Area Office of the Bureau of Indian Affairs directing the Johnson-O'Malley program for the Aberdeen area. I'm very proud to say that the Aberdeen area was the first to consider and accomplish contracts with tribal groups for the administration of Johnson-O'Malley funds. We have four such contracts: United Tribes of North Dakota, United Sioux Tribes of South Dakota, Nebraska Indian Inter-tribal Development Corporation, and the Omaha Tribe of Nebraska. All four have been administering Johnson-O'Malley Act funds for their people. In addition to that responsibility, another burden, joy, challenge, has been placed in my way to assist Indian groups who want to contract for the operation of education programs. We have five such contracts where the tribes have contracted for the total operation of their schools, and I have a responsibility to provide some assistance to that task. A couple of years ago, like Bill, I spent some time at the University of Minnesota working towards a doctorate. I haven't had time to finish that yet.

With regard to Title IV, I see two issues I'd like to speak on. One has to do with the legislation itself; the other with its administration. Briefly, the legislation under Part A says a school district makes application, and the application is approved; but it cannot be funded unless it is approved by that parent advisory committee. There are some school districts who don't want to bother or take the time with making applications. In those instances, the parent advisory committee should have the right to make an application for their children within that school. I would advocate that particular change. The other has to do with the administration of the program. There are many of us who don't feel "keen" about working in Washington, D.C., as it takes us away from family, community, and relatives; but that's where the task is for some of these decisions. I would suggest that if the Deputy Commissioner asked you to work in Washington, D.C., to consider it because we need good qualified Indian people there making those decisions.

Again, I want to thank you for inviting me to speak.

Excerpted from the Keynote Address: Mel Tonasket, President of the National Congress of American Indians

"It concerns me very much to see what is happening throughout the country in Indian education. A lot of it is good, but a lot of it is still not good. I've been associated with about three different colleges back in my home state. I'm on an advisory board at Eastern Washington State College where we have had numerous showdowns with the administration. They talk and they talk and they talk about Indian education, but when we ask them what in their mind is Indian education, they have no answer. Yet we have a hard time getting them to work with us Indians and in trying to tell them what we feel Indian education is. To me and to the people I work with in Indian education, Indian education is more than just a school teaching you to talk Indian or teaching you how to bead or to dance; Indian education has to be how they fill you up inside, how they develop you from the heart on out, how they teach you to get along and to respect your land and your people. I haven't seen too much of that happening. Of the three and a half years that I've been associated with the schools back home, I still haven't seen that happening.

To show you how long Indian people have been saying this, I've brought up a book called *I Have Spoken*. I hope everybody has read this because this is kind of my Bible. It is a book of speeches of the great Indian leaders in the past, and it — this one little speech — kind of relates to what I'm talking about right now. This particular speech was said in July 4, 1744, a long time ago, and it is still a concern that I have only with a little different curve to it. Let me read it to you. This is said by an Iroquois Indian in 1744 when the Virginia legislature was going to try to send some Indians to college in Williamsburg. This Indian said, "We know you highly esteem the kind of learning taught in these colleges. The maintenance of our young men while with you would be very expensive to you. We are convinced that you mean us good by your proposal, and we thank you heartily, but you who are so wise must know that different nations have different conceptions of things, and you will not, therefore, take it amiss if our ideas of this kind of education happen not to be the same as yours. We have had some experiences with it; several of our young people were formally brought up in the colleges of the northern provinces. They were instructed in all your sciences, but when they came back to us, they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger. Knew they neither of how to build a cabin, take a deer, nor kill an enemy. They spoke our language imperfectly and were, therefore, neither fit for hunters, warriors, nor counselors; they were totally good for nothing. We are, however, none the less obliged for your kind offer, though we decline accepting it. To show you our grateful sense of it, if the gentlemen of Virginia shall send us a dozen of their sons, we shall take great care of their education and instruct them in all we know, and we shall make men of them." Ladies and gentlemen, that is what we need back on our reservation. We need our young people to go out and learn and expand their minds and come back still an Indian, but wise in other ways also. I've seen different times when Indians have gone away to college and they've come back as professionals and have lost a little bit of the contact with the old people and with the ways of their tribe. They come back sometimes, not all the time. I hope that no more do they come back caring more on how to make money and not really thinking about how their natural resources would be exploited to make that money. I've seen it happen. It's my goal for our people on the Colville, when they come back, that they come back as an added resource to the already abundant resources that we have in land and people and that they come back with the same kind of heart with which they left us.

With all the brainpower that is in this audience and around this building someplace, I hope that something will be done during this conference, not people like myself getting up and talking, and not a bunch of speeches, and not a lot of complaints — but action, direction, and involvement and coordination.

Further, I would like to say that the National Congress of American Indians both on the hill and throughout the country supports the National Indian Education Association in any of their efforts and will really push to try to break loose, try to increase the federal funds for Indian education through the country.

The Marc Plaza

Peterson Zah

Legal Issues in Education

— Excerpts from a panel discussion on law and legislation in Indian education.

Panel Members: P. Sam Deloria, Director of the American Indian Law Center, University of New Mexico; Peterson Zah, Director of Dineheiina Nahiilna Be Agaditahe, Navajo Legal Services Program, Navajo Nation

Introduction

One important aspect of the conference was the discussion of legal and legislative issues before the Native American community. Mr. Deloria's candid and at times vigorous remarks were stimulating and thought-provoking. The discussion has been excerpted.

MR. DELORIA: There are a series of long hair cases and there are a number of Indian young people who have been kicked out of school and who have been denied an education because the school has decided that their long hair is a disruption of the educational process. These [cases] raise issues of the freedom of Indian people to express themselves, to represent their culture within the anglo educational system and within the anglo society in general. Added to the freedom of expression issues are freedom of religion issues in the Indian situation. These are very important lawsuits. If the Indian educational community will inform itself of these suits, it can be very important to supporting the right of these Indian people to dress and act in a responsible and free way. Lawyers can do just so much, then it is up to people active in education to get the professional organizations behind them. Right now there are some lonely and scared Indian kids who are being denied an education because of a bunch of Archie Bunkers on school boards.

Presently the Interior Department is facing an order of a prejudiced court in Albuquerque, saying that the Indian Preference statutes' part of the Wheeler Howard Act is unconstitutional because it denies those poor white folks an equal right to a job in the Bureau of Indian Affairs, at the same time facing an order from the Circuit Court of Appeals in Washington, D.C., telling the Secretary of Interior that he has not been implementing the Indian Preference statutes thoroughly enough.

Naturally, this dispute will have to be resolved by the United States Supreme Court. And so the government has asked for a stay on the Albuquerque decision, which means that the other decision is what is in effect. This is something that has obvious impact on the educational system that the BIA controls.

MR. ZAH: One of the things that the Navajo Tribe is trying to do — and I think it is applicable to all Indian reservations — is trying to simplify things so that the state agencies will not receive any kind of federal money for the education of Indian children. I think the Navajo Tribe is in a unique position to take the leading role in trying to initiate legislation in Congress so that this type of direct funding could be accomplished. My understanding of [the legislation Navajo Nation intends to introduce in the Congress] is that all Tribes would be included so that Navajo will take the leading role in trying to initiate changes.

We are griping about the Title I Program, about Title IV. We are griping about Johnson O'Malley funds. I am chairman of the Window Rock School District. At times, two or three years back, I was on the outside throwing stones inside, but now I'm on the inside. I have to look at what the State law and the State regulation says insofar as how the school should function. And there comes a time when you become very frustrated — in our school system the State of Arizona dictates to the school district as to what textbooks ought to be used and what kind of educational processes ought to be permitted — within the school district. What they are saying is that the Indian Tribe or the Navajo Tribe is not considered an agency which could receive federal money. These things are built into the regulations and they become laws. They hide behind those laws very conveniently. What we are trying to do is to eliminate that (problem). Instead of State funding, we want direct funding to the Navajo Tribe. If we are going to survive as Indian people we need to get a hold of our educational system.

"What we want to do here is to be very clever, because what is really happening is that people from the other side are playing politics with the school system and Indian people . . ."

I think it is one thing to gripe about your educational system, I think it is one thing to gripe about how the teachers behave in the school districts, and to talk about how the school ought to be run. But I think it is another thing to try and organize a community into a school system having a democratic election process and be able to elect your own people to sit on a school board.

In Window Rock about a year ago, we had a situation where there was a lot of organizing done in the community so that we now have a majority of Navajos working on the school board. We are trying to change the curriculum, but in the process of doing this, we had to fight the State. We had to fight their laws. We had a county attorney representing the State who was advising the school board and it became very difficult for us to deal with the problem, because he acted in the interests of what the State wanted us to do. Sometimes, in some ways, the State educational system is worse than the Bureau of Indian Affairs. [BIA] contract schools such as Ramah, Rough Rock, Barego Pass and others have problems trying to deal with states. The State Universities don't recognize these schools as learning institutions equivalent to other leaning institutions in the State. As educational communities and as Indian people, we have to change these laws. If there are no laws, then we ought to get together and implement some legislation so that these things could be done.

In the area of student rights, because of certain kinds of school boards, Indian students have been expelled — in some cases for no reason at all — from different school districts that I know of in the Southwest. I've been involved with student movements on the reservations and I know that prior to this year there has been very little student rights in the Bureau schools. Sometimes it disheartens me to look at some schools — like Gallup High School (Gallup, New Mexico). There is a big school where the construction was paid with Johnson O'Malley funds and special education monies. We brought suit against then for misuse of federal funds. The Federal District Court in Albuquerque ruled in our favor. We are trying to deal with the problem so that such a thing will not occur again. We have to be able to outsmart them and be able to do what we want to do. What we want to do here is to be very clever, because what is really happening is that people from the other side are playing politics with the school system and Indian people in the community.

MR. DELORIA: The single most important legal issue in education is related to the proposed legislation that the Navajo Division of Education has drawn up (direct funding to the Tribe for education). Right now we are at a stage in development where Indian tribal sovereignty, Indian right to self government has to be used or it is going to be gone very soon. We are seeing a new termination policy without it being announced. Our attention is supposed to be focused on the President's message of (July 8) 1970, the Administration's support of the (Taos Pueblo) Blue Lake bill, the Administration's support of the Menominee (Wisconsin) restoration, and that same stupid package of seven Bills that those guys put in every year. In the meantime they are moving rapidly to terminate Tribal government by closing out categorical aid programs substituting revenue sharing in which Indian Tribal governments were put in the general Revenue Sharing Act in the most awkward way. For most Tribal governments, it didn't amount to enough to make any significant difference. For example, if you examine the revenue sharing concept in housing — take away HUD (Housing and Urban Development) and substitute a payment directly to the individual for him to go out and find his housing on the private market — I don't know about your reservation, but the last time I was in Pine Ridge there wasn't any private market, unless somebody had an old car he wanted to let you buy and drag over to your house to use as your guest room. If there is no private market, revenue sharing is meaningless to an Indian community and there is absolutely no way for Indian Tribes to participate in it.

There are education revenue sharing concepts, but to the extent that you would have to sit on the State House steps and hope somebody throws some crumbs to the Tribe or to the Indian community. If that's not termination, I don't know what it is. It seems like the only way you can get the attention of the Indian community on any issue is to call it termination, so that's what I'm calling it. The issue that is raised is — what is going to be done about this?

A serious problem is coming out of this lawsuit in Albuquerque. The anti-Indian preference lawsuit plus a lawsuit that an out-of-control lawyer is bringing against the Santa Clara Pueblo. Both raise the issue of the constitutionality of separate Indian services. The suit against Santa Clara Pueblo particularly raises some difficult questions because it involves the right to access to benefits from the Tribal Housing Authority, using funds from the Department of Housing and Urban Development (HUD) when the Tribe is forced to sign a civil rights compliance form in order to receive the money. With the exception of Snyder Act money, that is, BIA money, every federal dollar that is spent on Indians, is spent after somebody has signed a civil rights compliance form. Even though this has been ignored up to now, it is not going to take too long before the questions are raised about the very existence of Indian Tribes in the context of the Civil Rights Acts. This has got to be considered particularly if there is a move to make Indian Tribal governments recipients under revenue sharing plans, or even if Indian communities, Indian-controlled schools, and Indian Tribes continue to receive categorical grant programs. Unless we get some kind of general amendment waiving civil rights requirements or setting up appropriate standards for the administration of programs in Indian communities, we are facing a very serious threat.

So, the twin issues — 1) Indian communities and Tribes moving in and establishing themselves as recipients on the same basis as states, and, 2) doing it in such a way that they don't run into the civil rights problem — are of utmost importance. Something has to be done about it. And it really is termination!

One of the big weaknesses in making progress in the field of education particularly is the fact that there is little organized and articulate force. A few staff people cannot do this job alone. There has to be an informed Indian education lobby, if you want to call it that, that has some standards and applies those standards, and raises hell when those standards are violated.

Some of our AIM friends around the country say that Indians are bought off when they are funded by a government agency. At the American Indian Law Center, we are funded partly by Title IV, and I'm here to say that I think that the Indian Education Advisory Board set up by Title IV is the most disgraceful example of government manipulation of Indians that we have seen in an awful long time. And people aren't doing a damn thing about it. In ten years we will all be sitting on those State House steps if we don't do something right away.

Bureau of Indian Affairs services are in two forms: one is in compliance with specific treaty obligations, the second is Bureau services — part of the general trust concept that crept into the law — but designed to provide the basic services (or to fund them) that are available in any community as a result of local tax revenue. So, Bureau money is to the Tribe as local tax revenue is to city and county.

It seems to me that Indian Tribal governments are entitled to — in fact have a duty to seek — other categorical assistance from the Federal government just like any city and county does to supplement the local services that they are able to provide for themselves. So, it seems that in the first place it is unrealistic to think that the Bureau budget can be brought up to a level to provide everything that the Tribes are getting from other agencies. In the second place, it is the wrong concept of Tribal government. I think the Tribal governments are entitled to get in on every action there is around town, in addition to getting basic dough from the Bureau to keep the streets swept and all of that.

But in order to keep that going, we must deal with the civil rights problem and the problem of to what extent we have to work through state governments. That is where the Tribes were on the verge of a major breakthrough — until that moron at NCIO (National Council on Indian Opportunity) screwed the whole thing up — OMB (Office of Management and Budget) would have rewritten all the guidelines for us and all the Tribes would have been home free. But it was fouled up and we have to start all over again.

" . . . the first thing that has to be done — is the same thing we say to NIEA every year at the conference — is that every one of you has to get on this and start screaming."

I think there is a real danger in going the OE (Office of Education) route. The main danger is because OE and other HEW (Health, Education and Welfare) programs are designed to go through the state — there is a danger they would want to set up public school systems chartered by state law, when there is a rusty old Tribal government sitting there which has the same power to charter public school systems and any other damn thing that needs chartering and nobody uses it.

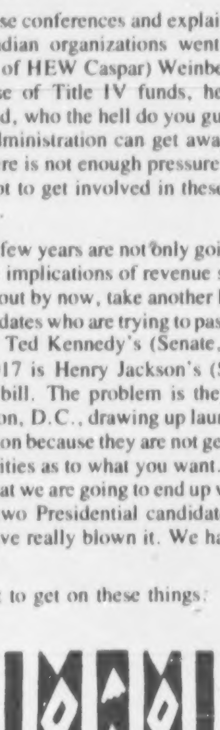
So the first thing that has to be done — is the same thing we say to NIEA every year at the conference — is that every one of you has to get on this and start screaming. Write your Congressman. Write to the President. Write to Mrs. Hansen (Julia Butler Hansen, D-Wash.), write to Senator Bible (Alan Bible, D-Nev.), and tell them what is happening.

What the Tribes can do is to send a list to their Congressional delegation, to Mrs. Hansen, to Senator Bible, as well as to the Secretary of the Interior and everybody else who seems appropriate, a list of those Indian kids who did not get into school because they didn't have any money. The average age for two-thirds of the average reservation is under 18. That number is not going to get smaller. If you miss it this time, the line is going to get longer next year. It is a very important issue, but people have to get on it. You've got to feel the pressure.

We come to these conferences and explain these issues, but when fourteen Indian organizations went in to meet with (former Secretary of HEW Caspar) Weinberger, on the question of the release of Title IV funds, he questioned their credibility. He said, who the hell do you guys represent. And the reason the Administration can get away with things like this is because there is not enough pressure from the community. You have got to get involved in these issues or it is all going to be gone.

I think the next few years are not only going to be important for because of the implications of revenue sharing, but if you haven't figured it out by now, take another look: there are two Presidential candidates who are trying to pass Indian education bills. We've had Ted Kennedy's (Senate, D-Mass.) on the books, and S. 1017 is Henry Jackson's (Senate, D-Wash.) Indian education bill. The problem is they are sitting back there in Washington, D.C., drawing up laundry lists of Indian education legislation because they are not getting enough input from the communities as to what you want. Now if we are so politically inept that we are going to end up with an empty sack when we've got two Presidential candidates trying to outdo each other, we have really blown it. We have really dropped the ball.

We've really got to get on these things.



Financial Aid for Higher Education

Ben Lucero — Palomar College, San Diego, Calif.
Leroy Falling — BIA, Albuquerque, N.M.
Charles Toyebo — BIA, Sacramento, Calif.
Spencer Sahmaunt — BIA, Portland, Ore.

The three major problems with attending an institution of higher education are getting in, staying in, and getting out successfully. "Indian students are not having difficulty getting into college today [since] we have a large list of junior colleges and community colleges that have policies that say if he is a warm body we'll take him" and "last year alone [over] 1250 Indians [graduated] with degrees [and] almost a hundred of those were advanced degrees . . . Ph.D's . . . Masters degrees and so on" (Falling). The American Indian Law Program has "turned out more [Indian] lawyers in the past year . . . or two . . . than ever existed before in the history of our country [and] . . . not a single graduate has gone out to establish a practice of his own to become a fat cat . . . All . . . have taken jobs affecting Indian people, either in corporation law, tribal law, [as] Bureau solicitors, . . . [in] water rights and . . . other legal categories" (Falling). However, most Indian college students are having "trouble . . . finding enough . . . money to help them go to college" (Falling).

The main sources of financial aid for Indian college students are the Bureau of Indian Affairs and the grants and loans administered by the U.S. Office of Education. Money is available to Indian students via the BIA higher education program only if certain criteria are met. These are:

1) Applicant "must be ¼ or more Indian, Eskimo or Aleut of a tribe served by the Bureau" (Falling). Terminated tribal members are not eligible.
2) Applicants "must be enrolled in an institution that is accredited [and] in pursuit of a *regular* or *advanced degree*" (Falling). Vocational and Certificate training do not qualify. Junior and Community colleges do if their credits are transferable to a four year school.
3) Applicant "must be considered financially needy by the institution's *financial aid office*" (Falling).

"The Indian student must apply through the financial aid office for . . . assistance, take advantage of any grant type funding that the institution has to offer and the Bureau would respond to the unmet financial need as determined by that college's *financial aid officer*. So, after they've met those requirements, an Indian student may apply to his area office to receive a grant based on that undetermined need" (Falling).

A major source of frustration for Indian students seeking financial aid is the local institution's financial aid office. In the case of grants such as Basic Educational Opportunity Program (BEOP), Supplemental Educational Opportunity Program (SEOP), Work Study grants and National Direct Student Loans (NDSL) "the Indian student . . . is eliminated in all cases because many financial aid officers interpret this Educational Opportunity Grant as not being a source of funding . . . because the Indian student has an entitlement from the Bureau of Indian Affairs" (Lucero). Since many of the regulations and guidelines for administering these grants have not been approved, however, "these individuals have . . . taken upon themselves the responsibility of interpreting laws and regulations that are not final . . . and are implementing programs illegally, because the regulations for the higher education act have not been [finalized]" (Lucero).

Additional problems arise during the determination of need by financial aid officers especially with regard to tribally owned livestock, natural resources and real estate since "in many institutions, financial aid officers, in making an attempt to determine the total need . . . of [a] student, have intentionally incurred these resources . . . then they eliminate and disqualify the student because he has too much" (Lucero).

It is also very important for Indian students to apply as early as possible for financial aid because by not doing so "a situation [arises] where the financial aid officers have an out whenever they elect not to apply some assistance to the Indian students" (Sahmaunt).

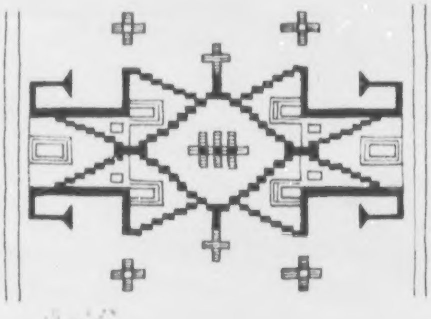
More stringent guidelines are being negotiated between the BIA and Office of Education and should have been disseminated in the Federal Register of November 21 (though no guidelines were found in that or subsequent issues) that "clarify HEW policies concerning the responsibilities of institutions of higher education to provide services to Native American students . . . on a non-discriminatory basis" (Lucero).

Suggested guidelines include:

1) "In calculating both the eligibility and the level of need of Native American students seeking financial aid from institutions of higher education, such institutions shall not take into account or otherwise make adjustments for 1) Availability of financial assistance to such Native Americans from programs operated by the Bureau of Indian Affairs, 2) Any sum of money received by such Native American student or their parents or guardians as part of distributions made pursuant to a tribal judgement award authorized by the Congress, 3) The value of any land or permanent fixture or structure erected thereon held by such Native American students or their parents or huardians in trust fee or restricted fee whereby the alienation of such interest in such real property or the buildings and fixtures thereon cannot be made without the consent or approval of the Secretary of Interior or his designee and/or tribal officials" (Lucero).

This would make BIA grants separate from and additional to other educational grants the student might be able to obtain. It would also stop the practice of counting tribally owned property as personally owned when determining need.

"We as Indian educators, Indian parents, Indian students have a responsibility to ourselves, to our people and to our youth pursuing higher education . . . to get ourselves involved with the financial aids associations at a state level, at a community level [and] at a national level. Until they become aware and become educated, they are not going to make any changes and we have that responsibility to ourselves and to our people" (Lucero) because "it is in the youth of today, in the students of today in which is vested the leadership and the future of . . . Indian America"



Students Become An Integral Part of NIEA

Student participation in making NIEA policy became a reality this year with the election of nine college students to an enlarged NIEA Board of Directors. This radical change for an organization as large as NIEA was made because of the exceptional concern exhibited by student groups attending the last two annual conferences. The National Indian Education Association is honored that the students have chosen it as the organization through which to express their concerns on Indian education. Concerns of the students at the Fifth Annual Conference included representation on the Board, scholarships, and other student-oriented problems.

Students held at least four major meetings during the conference. Most of these concerned the ways and means of electing board members. At the first Membership Meeting the members decided to designate nine board positions for students. During the week students met and decided to allot the seats by geographic area. Two seats apiece were assigned to the northeast, northwest, southeast, and southwest. The remaining position was at-large. Students were nominated by regional caucus with the only stipulation being that they would remain students during their term as Directors. With assistance from the Election Committee, elections were held on November 16 and student Board members participated in the selection of the Executive Board. Student Board members are:

Carol McCoy — First Vice President — Pueblo
Anson Baker — Mandan-Hidatsa
Michael Burris — Chippewa
Dennis Decoteau — Sioux
Adell Gaines — Choctaw
Michael Haney — Seminole-Sioux
Patricia Mangiaracina — Oneida
John Suazo — Pueblo
Matthew Tiger — Creek

Scholarship money is the major concern of the students. During the Annual Conference, significant time was spent discussing several aspects of scholarship funding. One problem is that the Bureau of Indian Affairs has not budgeted sufficient money to fully fund Indian students. Students recommend that NIEA request that 6.5 million be included in the Bureau supplemental budget to provide full scholarships for the 11,200 students enrolled in college and for 4,200 presently on scholarship waiting lists.

Another concern is the pending decision of the Office of Education not to allow BIA scholarship recipients to finance college costs through matching grants. Without these additional funds, many Indian students will be unable to continue in school.

Since the Annual Conference, the NIEA Board has actively addressed both of these problems. Board members have addressed their concerns to the appropriate agencies and have presented testimony to the House and Senate. Favorable results are anticipated.

Students discussed their interpersonal and intercultural needs as students on individual campuses. In order to survive in the culturally alien college environment, American Indian faculty and staff are necessary. Particularly important are counselors, financial aids people, librarians, admissions staff and others who provide compensatory services. Programs of two types are needed: an interdisciplinary major in Indian Studies and centers where research, social programming and compensatory services can be provided. Financial aids "without all the bureaucratic white tape" must be provided in accordance with Indian needs. Facilities must be provided or improved. Learning materials, including books, films, and other non-print resources which accurately reflect student needs are required. Housing and other creature comforts like Day Care centers must be provided for Indian students.

Resolutions for the endorsement of Indian programs in higher education in Wisconsin, South Dakota, and Oklahoma were passed by the students. Support for the Wounded Knee defendants was given. In all, the students made a very positive and important input to the Annual Conference. As Ace Sahmaunt, Executive Director of the National Indian Education Association has stated:

"Their presence as members of the organization and their having representation on the Board of Directors strengthens the efficacy of the NIEA as a legitimate voice of Indian people concerned about Indian education."

National Indian Education Association Library Project

The NIEA Library Project, a federal grant program funded under Title II-B of the Higher Education Act, is designed as a four year program to: (1) assess Indian information needs; (2) implement Demonstration Centers; (3) operate the Demonstration Centers; and (4) evaluate Demonstration Center effectiveness.

The first three phases are now complete and the Library Project is now entering its evaluation phase. Assessment of Indian information needs in Phase I has resulted in the first large scale effort to find out what information Indian people think is important. The results are reported in published reports which can be found in the ERIC System ED-066191 through ED-066195.

Phases II and III concern themselves with the implementation and operation of demonstration library and information services at three specific sites: the St. Regis Mohawk Reservation; the Standing Rock Sioux Reservation; and the Rough Rock Community on the Navajo Reservation. The Akwesasne Library-Cultural Center is the St. Regis Mohawk informational, cultural, and informational agency. At the center of the Center is the library which provides the Mohawks with print and non-print information on such disparate subjects as health, job placement, Indian society and culture, and life coping skills. The museum gives a retrospective look at Mohawk life, and provides cultural classes for transmission of cultural values. College, high school equivalency, and Right to Read programs are conducted in the center as well.

The Standing Rock Tribal Library System is composed of four libraries, and archive, and a video unit. As a system, it provides information in all formats for the use of the Standing Rock people. Television shows, radio shows, and a weekly newsletter provide the residents with local input. Books, video, and other non-print resources are used to provide educational, recreational, and life-coping information.

Rough Rock serves a traditional Navajo community. Library and information services stressing the unique needs and abilities of the Rough Rock students are offered in the three community schools. For adults, video information services in Navajo are stressed. Particularly important is locally produced information on life-coping skills like crop production and animal husbandry.

Phase IV of the Library Project will concern itself with evaluation and dissemination of information. Successful components of the Project will be documented and distributed to Indian communities and libraries for implementation and replication.

A Joint Policy Statement of:
National Indian Education Association
and American Library Association

In order to meet informational needs of American Indians and to survey and promote the rich cultural heritage of American Indians, the following goals are presented as guidelines for programs of library and information service serving American Indians.

Goal — All library and information service must show sensitivity to cultural and social components existent in individual Indian communities.

All forms of library service will require the application of bi-lingual and bi-cultural principles to insure success.

Goal — Indian representation, through appointment to local boards and creation of local advisory committees concerning service to and about American Indians, is essential for healthy, viable programs.

Goals should have input from those persons it attempts to serve; thus insuring programs and materials which will truly meet informational and other needs.

Goal — Materials which meet informational and educational needs and which present a bi-cultural view of history and culture, must be provided in appropriate formats, quality, and quantity to meet current and future needs.

The library should produce its own materials, if they are not available, in a language or format used by most of the community.

Goal — Library programs, outreach, and delivery systems must be created which will insure rapid access to information in a manner compatible with the community's cultural milieu.

Library programs in Indian communities must take into account that local community's cultural life style.

Goal — American Indian personnel trained for positions of responsibility are essential to the success of any program.

Recruitment and training programs must be devised and implemented.

Goal — Continuing funding sources for library and information service must be developed.

Library service, as a function of education, is a treaty right of American Indians.

Laura Wittstock
Project Director

Project MEDIA To Develop Data Base of Native Materials

Gego inisinowan anin inad gigwis ga ikidod gimishomis. (If I tell you nothing, my child, what will you tell your child — Grandfather used to say.) These words of the Anishinable were told to us by Duane Bill Chatfield of Leech Lake. They are as significant today as when grandfather said them. It is the primary work of Project MEDIA to sort out all the materials that are being written, taped, filmed, and recorded about, by, or for the Native peoples. Now in the first year of a planned for five-year effort, the project is funded by a grant under Title IV, Part B of the Indian Education Act, Public Law 92-318.

As presently being developed, the work will be divided into three activities: 1) We will gather information for a computerized data base. This material will be annotated by Native evaluators. Information from the data base will be available to the Native community through a printed catalog and a Selective Dissemination of Information (SDI) user system. 2) Evaluative criteria for annotating the materials data will be developed through consultation with the Native community. This criteria will be a standard guideline for evaluation. 3) In the second year, and as our knowledge of the materials becomes clearer, we will conduct workshops in as many as 10 locations across the country. These workshops will have the purpose of carrying to Native communities information on the project, the materials and discussion on ways to combat or correct errors and missions in the literature. Other discussion will be on how to promote a positive image in media.

Project MEDIA came about within NIEA as a result of recognition of the need for this kind of research by our Board of Directors and especially the Library Project, another NIEA effort. By maturity, we can expect to be assisting the reservation sites of the Library Project, supplying information for the proposed NIEA Curriculum Development Clearinghouse, and most importantly, putting a tool for change in the hands of Native parents.

We now have 560 Native individuals who signed on as participants. For information on becoming a participant, contact the project through NIEA.

Elizabeth Whiteman
Project Director

EPDA Technical Assistance Project of the National Indian Education Association

The National Indian Education Association was funded July 15, 1973, by the Office of Education under the authority of the Education Professions Development Act (EPDA) Part D, 5% Set-Aside, also known as the Indian Teacher Training Set-Aside Programs, as amended by Sec. 532 Part E, Title IV of PL 92-318. The NIEA project is expected to provide a program of consultation, technical assistance, and coordination for 17 Indian teacher training projects throughout the United States. It is our purpose to serve as an umbrella organization for the Indian teacher training grantees. The goal of the National Indian Education Association is to assist each project in obtaining maximum success through the provision of expert technical assistance as requested by each project director.

Currently, the NIEA project has provided these 17 projects an office which they can rely on as a vanguard for their current Indian teacher training efforts. The EPDA project has been instrumental in helping various projects attain their goals by providing financial assistance for consultants which are deemed necessary by each director. Two project director conferences have been held in order to allow the project administrators to communicate with one another and to begin to familiarize themselves with other Indian teacher training programs. The intention has been to instill a feeling of cohesiveness of all projects and for project directors to know they are a part of national Indian efforts to train Indian teachers.

These projects are as follows: Northern Michigan University, Marquette, Michigan; St. Lawrence University, Canton, New York; State University of New York — Oswego, Oswego, New York; State University of New York — Fredonia, Fredonia, New York; Pembroke State University, Pembroke, North Carolina; United Southeastern Tribes, Inc., Sarasota, Florida; Mississippi Band of Choctaw Indians, Philadelphia, Mississippi; Northeastern State College, Tahlequah, Oklahoma; Oklahoma City University, Oklahoma City, Oklahoma; University of New Mexico, Albuquerque, New Mexico; University of Arizona, Tucson, Arizona; California State University — San Diego, San Diego, California; University of Washington, Seattle, Washington; Advocates for Indian Education, Spokane, Washington; Sheldon Jackson College, Sitka, Alaska; Coalition of Indian Controlled School Boards, Denver, Colorado; Sinte Gleska College Center, Rosebud, South Dakota.

Each conference which is held will have a specific need to fill for the projects. The initial conference in August brought all the project directors together for a review of their programs, a look at the program's goals and objectives and administrative requirements including record-keeping, quarterly and financial reports. In addition, general technical assistance needs were jointly identified with the program directors for the year.

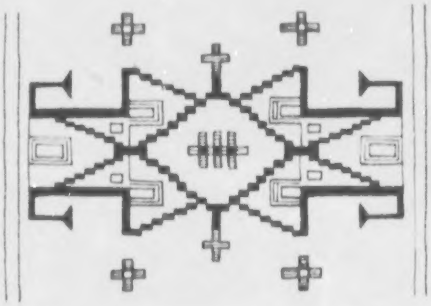
The second conference was held in March for the program directors and select staff members. They assessed the content and administrative aspects of their program and were able to identify special materials and other training efforts relating to Indian children and the classroom setting. Program evaluation also played a major role on the conference agenda.

If funds allow, the third or last conference will be called for the purpose of evaluating, assessing, and summarizing educational findings, teaching methods, and curriculm change which can enhance the entire teacher training process.

As a vehicle to increase communication among projects, a newsletter is being published on a monthly basis which is available to project directors and the NIEA membership. EPDA project directors are asked to provide information about their own projects or to write articles about their particular field of expertise.

Recommendations have been made for each project to begin considering ways to institutionalize various aspects of their curriculum into schools of education as well as generally agreeing on basic course tailoring that should be offered or required of teachers interested in teaching Indian children. Ultimately, evaluation findings will be analyzed with a view to using the methods, materials, and problems noted from these groups as a basis of developing evaluation criteria and standards for future Indian teacher training programs.

Since this technical assistance request to serve Indian teacher training programs is a new concept, flexibility and interest in being able to handle, respond quickly, assess, and support project needs are imperative. The National Indian Education Association is willing to undertake, learn, and monitor this important assignment as it moves forward throughout the year.



DAN HONAHNI, *Hopi* .... CHAIRMAN

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Loretta Ellis	Oneida	Wisconsin
Lionel Bordeaux	Sioux	South Dakota
Ethelyn Conseen	Cherokee	North Carolina
Delores Schoedel	Cherokee	Massachusetts
Ken Ross	Sioux	Arizona

LORETTA V. ELLIS, *Oneida* ....CHAIRMAN

Ray De Perry, Chippewa & Mary Ann Leonard, Winnebago — Exhibits Co-chairmen
Buck Martin, Stockbridge-Munsee — Activities
George Amour, Chippewa-Potowatomi — Finance & Fund Raising
Willard Lonetree, Winnebago & James Lawson, Tsimpchian — Public Relations, Communications & Recording Co-chairmen
John Beaudin, Chippewa — Student Affairs
Annette Powless, Winnebago & Elaine Shepard, Potowatomi — Registration & Preregistration Co-chairmen
Gloria Wheelock, Oneida — Emergency Calls, Bulletin Board & Airline Schedules
Andy Thundercloud, Winnebago — First Aid Room
Roger Philbrick, Sioux
Gail Ellis, Oneida — Film
Mary Dodge, Oneida — Escorts

SHIRLEY LONETREE .... *Winnebago*

JAMES LAWSON ....*Tsimpchian*

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NATIONAL INDIAN EDUCATION ASSOCIATION
3036 University Avenue S.E.
Minneapolis, Minnesota, 55414
612-378-0482

The 6th annual National Indian Education Conference will be held in Phoenix, Arizona, in November 1974 — details will be forthcoming . . . .

INDIAN EDUCATION

September 1973 National Indian Education Association Vol. III No. 4

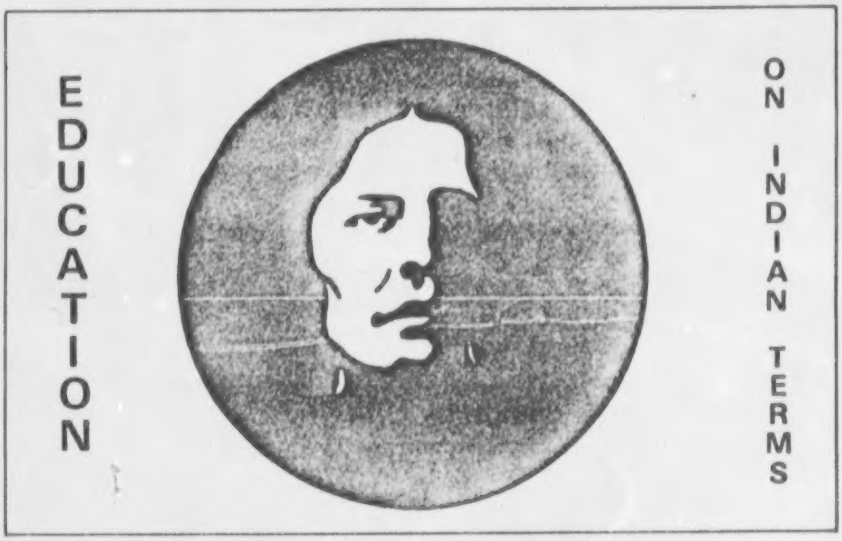
MILWAUKEE TO BE SITE OF 5th NIEA CONFERENCE

The constantly increasing efforts of Indian educators and parents for the kind of quality in education that will insure a strong and forceful Indian community will be the central subject of this year's National Indian Education Association Conference which has as its theme, EDUCATION: OIT (On Indian Terms).

This year's meeting promises to be the largest, most heavily-attended conference in NIEA's history, with registered participants expected to number between 1,200 and 1,500 persons. The Marc Plaza Hotel in downtown Milwaukee, Wisconsin has been selected as the meeting place for 1973.

Regional host of the conference is the Greater Lakes Intertribal Council, Inc., (GLITC). Heading the list of significant speakers will be the Office of Education Deputy Commissioner and the National Indian Education Advisory Council who will report on their activities and the implementation of the landmark legislation, PL 92-318 (Title IV). And, this year's meeting will see the presentation of the first annual Ned Hatathli Memorial Award.

This issue of *Indian Education* newsletter contains news and information for NIEA members and conference participants. See you in Milwaukee!



SEVEN DIRECTOR POSTS TO FILL

Nominations are being accepted to fill vacancies left by seven NIEA directors whose terms of office will end at the annual convention.

Directors whose offices expire are: John Winchester, Herschel Sahmaunt, David Risling, Sparlin Norwood, Will Antell, Elgie Raymond and Jim Bearghost.

Under the by-laws, no director who has served two consecutive full terms is eligible for re-election for a period of one year. Exception can be made to this by vote of the membership at the annual convention.

Nominees and persons nominating them must be general members, according to NIEA by-laws. Current address and phone numbers of the nominee are needed so that certification approval can be processed quickly.

The Nominating Committee, chaired by Liz Whiteman, is working with preliminary election procedures. Other committee members are Robert Powless and George Scott. Nominations should be mailed to the NIEA at 3036 University Ave. SE, Suite 3, Minneapolis, Minnesota 55414 and be postmarked by October 3.

Ballots are expected to be out by October 12 and returned by October 31.

Responsibilities for ballot collection, ballot tabulation and certification of election judges and of new and re-elected directors fall to the Elections Committee. Rosemary Christensen, Joe Abeyta and a staff person will assist committee chairman Dick Wilson.

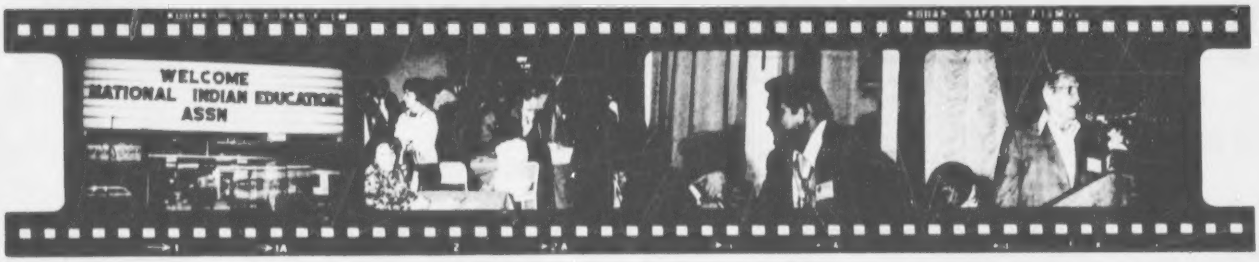
So that election procedures can be fully comprehended the nomination and election sections of the by-laws are included here for your information. *continued on page 12*

INDIAN EDUCATION

March, 1974
National Indian Education Association
Vol. IV No. 1

EDUCATION ON INDIAN TERMS:

HIGHLIGHTS OF A SUCCESS


WELCOME
NATIONAL INDIAN EDUCATION
ASSN
KODAK SAFETY FILM

KODAK SAFETY FILM

From the President...

At the conclusion of our NIEA Convention in Milwaukee, it was evident that the year ahead was to be a critical year for Indian education. During the past three months this prediction has become a reality, and the theme "On Indian Terms" must be our constant spirit as we continue to develop our school systems, professional growth objectives, and the advancement of our community and our Indian children. It is clear that we are still not involved in the decision-making role, and the system is still defining our roles as advisors while the slogan "self-determination" is creating confusion among our people, and the system continues to direct out future. We must examine our goals, and all our people must work together to accomplish these objectives in order to influence, control, and direct the system, with the end product being a client-system and not a directing-system. However, we are aware that this task will require time and energy, but we must find the time and we must expend the energy because this system continues to grow at a rapid rate.

In this first message I would like to discuss with you the activities and future of the National Indian Education Association. During the recent election of the NIEA Board of Directors, some of the original members were not retained, and I extend my sincere appreciation to them for their past service. We shall continue to use their expertise and wisdom. After several years of dedication and struggle, the Indian students in our association obtained nine positions on the Board of Directors. We are fortunate that the students selected the NIEA as the vehicle to express their opinions and conerns. Since education is designed to advance the student population, it is appropriate to consider the desires and input of the students — as we are all students for the remainder of our lives. With these new board members and the student involvement, the NIEA has entered into a new era and the organization must now change.

This change will involve a redefinition of the goals, organizational development, possible establishment of chapters, and the creation of a national delivery system to the members of the association. The original goals of communication, advocacy, and technical assistance are still valid and obtainable, but a young organization such as the NIEA must establish short-range goals which can be accomplished within the immediate future.

A short-range goal which we should consider is the expansion of our membership in the NIEA. This endeavor will require each of the present members to encourage their community people to join the association. In conjunction with the membership drive, there is another short-range goal which we must resolve. This concerns the benefits and rewards received from being a member of the NIEA. This is a difficult problem to solve. My personal reaction is that I will guarantee that the NIEA will focus on activities which will benefit your community and your children of today and for tomorrow. Other solutions to this problem are the increase in communications between the association's main office and the membership, and a change in the format of the Annual NIEA Convention, which will occur at the next convention in Phoenix. The ultimate goal will be an association in which all participants are proud members, and they will contribute to the association before they ask for their personal rewards.

Financial stability is a short-range goal which all Indian organizations are presently discussing, including the NIEA, and a possible alternative is unity among the different organizations in order to conserve financial resources. This alternative has been presented to several Indian organizations. The anticipated agreement will be discussed in the near future. Basically, all of the Indian education organizations have similar objectives, such as Indian control, and we need to coordinate our efforts to prevent a duplication of resources and to form a strong united voice which represents the Indian community. Specifically, I believe we should establish a National Indian Education Clearinghouse in Washington, D.C., a National Indian Accreditation and Certification Association, and a National Indian Education Research and Service Unit. These Indian educational units will offer us the opportunity to keep informed in regards to national legislation and appropriations of federal and private resources, to demonstrate that current federal appropriations are not a duplication of funds, to certify our teachers, to accreditate our school systems, and to demonstrate that there is a shortage of Indian educational personnel. The creation of these educational units could resolve the present situation of dealing with each event as a major crisis and would allow adequate planning and proper evaluation, which ultimately would change the system and provide the true Indian education experience which we all dream about. Within my capabilities I will attempt to establish these Indian educational units through an united Indian voice.

Indeed, the remainder of this new year is critical for our communities and for our children, but with your support and continuous suggestions, we shall change the system and accomplish our short-range goals. The results will produce a factual "On Indian Terms." Until then . . .

Director's Report:

Ace Sahmaunt

My report will begin, and properly so, by wishing each NIEA member and other readers of *Indian Education* a happy new year and success in your every effort to create meaningful education for Indian students.

The new year for the National Education Association has begun with a number of changes. First, we have a new President, Eric LaPointe, Rosebud Sioux, who is the Director of the Center Satellite Project in South Dakota. The staff is pleased with the manner that he has assumed the leadership role demanded by his office. A rewarding year is expected under his leadership.

Secondly, nine students have been added to the present number of Board members, increasing the Board to thirty. Because of exceptional concern exhibited by student groups attending the last two Annual National Indian Education Conferences, changes were initiated which made student representation on the Board possible. The National Indian Education Association is honored that the students have chosen it as the organization through which to express their concerns regarding education. Their presence as members of the organization and their having representation on the Board of Directors strengthens the efficacy of the NIEA as a legitimate voice of Indian people concerned about Indian education.

Thirdly, the Executive Committee elected by the Board of Directors is an aggressive, eager group who are anxious to instigate the activities necessary for making the NIEA an effective and efficient organization. The future for the National Indian Education Association appears to be in capable hands — as it has with past boards of directors. I am positive that the NIEA will continue to serve the Indian people well.

Not everything that happened last year was pleasant for the NIEA. Mr. John Winchester, Potawatomi, a former officer and charter member of the National Indian Education Association, passed away. His loss will be felt by the NIEA as it works continually to make education services more relevant to Indians. John's concern for American Indian rights came directly from the heart, and his daily activities were to put those heart-felt feelings into actuality so that Indian life improved. John will be missed, but the standards he desired for American Indians will continue to influence the work of the National Indian Education Association.

Thanks to Mr. Dillon Platero for the excellent year of leadership he provided the NIEA as last year's President. I would like to extend the thanks of the membership, the Board of Directors, the NIEA staff, and my personal appreciation to Dillon for the wonderful job that he has performed. The National Indian Education Association made great strides in organizational development, staff expansion, influence for change, and in recognition by Indian people themselves under the presidency of Dillon. Mr. Platero will continue as a Board member and the NIEA will benefit tremendously from his knowledge of Indian affairs.

Another Annual Indian Education Conference is behind us and I must admit that it was every bit as exciting as the Seattle conference. NIEA's appreciation goes out to the Great Lakes Intertribal Council under the able chairmanship of Mr. William Wildcat, Sr. for their sponsorship of the conference in Milwaukee, Wisconsin. It was estimated that 3500 persons were in attendance at the conference. The Steering Committee, under the directorship of Conference Coordinator Mr. Dan Honahni, and the Facilitating Committee Chairman of the local sponsoring group, Loretta Ellis, designed an excellent conference format and saw that the conference was held in proper fashion. It was heartening to see all the Indian people from throughout the United States, representing all walks of life, and from many different tribes who have that strong concern for the education of our Indian children. Each Annual Conference has done much to emphasize Indian concern and has provided for others to observe the intensity of feeling that Indians have for the right kind of education. So plan to be in Phoenix next year and help express with other Indian people the direction which Indian education should go.

Tremendous efforts are being made by Indian people, particularly in South Dakota, to stabilize the Higher Education Scholarship Program for Indian students. There has been a tendency to put Indian children in financial binds by encouraging them to borrow money or participate in work-study programs. BIA scholarships are made available to them only after they have sought assistance from all other sources. Likewise, BIA money cannot be matched by other scholarship money, making full funding possible for Indian students. The NIEA encourages its membership to make their feelings known regarding this situation by writing to their Congressmen and Senators.

A tremendous effort is also being made to encourage the Indian Public Health Service, the Bureau of Indian Affairs, and other funding sources to recognize the needs of Indian people to develop health professionals to fill the labor and physician gap left by the termination of the doctor/dentist draft act in July, 1973. The present Administration has impounded 8.2 million dollars which could be applied to this need. Your support of the campaign to free these funds and to influence the Administration to recognize the health career need will be appreciated.

I have requested from the Board of Directors a one year leave of absence, which is expected to begin this month. It is imperative that I concentrate upon completing the requirements for a Doctoral Degree in Education Administration at the University of Minnesota.

I have never been employed in a job which has given me the personal satisfaction that being Executive Director of the NIEA has. I have not always pleased everybody that has contacted the NIEA, nor have the Board of Directors always been totally satisfied with my efforts, but all my efforts have been sincere and honest and with the organization's purposes and goals in mind. Neither have I utilized my position for personal gain — although I have been accused of such. One cannot work as I did without meeting people who become friends or who wish to help organizations as the NIEA. My desire to insure that every Indian child receives a relevant education overshadows any personal gain I might seek, and this will always be my purpose. I want to thank all the people associated with the NIEA and Indian education for two wonderful and enlightening years.

NIEA BIDS ACE GOOD FORTUNE

At the January 26, 1974, Board of Directors meeting and dinner in Minneapolis, the NIEA Board and staff presented to the resigning Executive Director, Ace Sahmaunt, a Pawnee drum. The drum, admired by Ace on a trip to Oklahoma last fall, was obtained from the Creek Arts and Craft Shop in Okmulgee, Oklahoma, through Dee Sloan. The NIEA staff and Board will miss Ace and the service he has performed for the NIEA and the Indian community. The Board and staff take this opportunity to wish him the very best in his future endeavors.

IN MEMORIAM

John Winchester

Robert Jim

JOHN RICHARD WINCHESTER, one of the charter board members of NIEA, died this past September 30, of an apparent heart attack. He had been suffering with a heart ailment for the past few years.

Mr. Winchester was coordinator of North American Indian Affairs at Michigan State University at the time of his death, having come to MSU in October, 1969. He also served as consultant to many other colleges and universities which took him all over the country.

Winchester was born in Dowagiac, Michigan, June 22, 1921, the eldest of the four sons of John and Elizabeth Topash Winchester. His father died when he was small.

From his early years he was always active in school and public affairs. He served on the Dowagiac police force, was a deputy sheriff for Cass County, Michigan, and was elected to the Cass County Board of Supervisors. He later went to Detroit to work in the Ford plant and became a plant supervisor.

From boyhood he was taught to be proud of his Indian heritage and later began to speak to school children, wearing Indian dress that his mother had made for him. He started working for better opportunities for Indians before it became popular, and he soon recognized the Indian's need for a better education if he were to cope with a white man's world.

The rest of his life was devoted to the cause of Indian education. He tackled universities and colleges, large and small, to provide Indian scholarships. He was very proud of the fact that between thirty and forty Indian students are now attending Michigan State University on scholarships.

He helped organize the Potawatomi Indians of Indiana and Michigan, Inc. and was its first secretary. He later served as its chairman and a member of the board. Three years ago the group sponsored the annual

In Memoriam John Winchester cont. on page 8

MR. ROBERT JIM was born on the Yakima Indian Reservation in the state of Washington and was the current Tribal Chairman of the Yakima Nation. At the time of his death, Mr. Jim was a board member of the National Tribal Chairman's Association; Past Treasurer of the National Congress of American Indians; Past Secretary of the Affiliated Tribes of Northwest Indians; Chairman of the Indian Civil Liberties Trust; Commander, Chief White Swan Post 191, American Legion. Mr. Jim also served with the Air Force from 1948 to 1954. He is survived by his wife and four children.

TRIBUTE TO ROBERT JIM

The following tribute to Robert Jim was presented by Wendell Chino before the National Congress of American Indians gathered in convention at Tulsa, Oklahoma, October 31, 1973. NIEA extends its appreciation to Mr. Chino for granting permission to reprint his eulogy.

Mr. Robertson, Two Hawk and members of the NCIO, ladies and gentlemen. This is a painful moment for me personally as well as for the NCIO and certainly the entire Indian community across the nation. We are shocked and saddened by the passing of Mr. Robert Jim.

It has been my privilege to have known and to have worked with Robert Jim over the past fifteen or sixteen odd years. When I came on the Indian scene, Mr. Robert Jim was already quite active in the affairs of his people as well as in Indian affairs. As I learned to know him, as I worked with him, I saw certain things in Robert Jim. Today upon this moment, as we pause to pay our respect, I think that without an apology we can all agree that Robert Jim was a pillar among Indian people.

Robert Jim, like myself, was small in

In Memoriam Robert Jim cont. on page 6

NIEA ELECTS 14 NEW BOARD MEMBERS

At the 5th Annual NIEA Convention in Milwaukee fourteen new members were elected to the Board of Directors, including three new Executive Board members. Newly elected to the Executive Board of NIEA were President Rick LaPointe (Sioux), First Vice-President Carol McCoy (Acoma Pueblo), and Secretary Loretta Ellis (Oneida). Newly elected Directors include Anson Baker (Mandan-Hidatsa), Leland Bordeaux (Sioux), Michael Burris (Chippewa), Dennis Decoteau (Sioux), Adelle Gaines (Choctaw), Michael Haney (Seminole Sioux), Patricia Mangiaracina (Oneida), Helen Schierbeck (Lumbee), John Suazo (Pueblo), Matthew J. Tiger (Creek), and Henrietta Whiteman (Cheyenne).

PRESIDENT RICK LAPOINTE (Sioux), originally from Rosebud, South Dakota, received his B.S. degree in 1967 from the University of Montana in forestry engineering. He then went to work with the BIA at the Yakima Indian Reservation in general forestry. In 1971 he earned his M.A. degree in guidance and counseling at the University of Montana and also picked up his teacher certification. Afterwards he joined the University's Indian Studies Program as Director of the Satellite Program. Since January, 1972, Mr. LaPointe has been Director of the Center Satellite Program at the University of South Dakota, Vermillion, S.D. This program is an Office of Education grant concerned with the training of Indian counselors. By May, 1974, an anticipated ninety Indians will have earned masters degrees through the program. Mr. LaPointe is looking forward to an exciting term of office and feels that the main goal of Indians is to unite the Indian voice throughout the country.

SECRETARY LORETTA ELLIS (Oneida), was born in Green Bay, Wisconsin, and raised on the Oneida Reservation. After graduating from Seymour High School in Seymour, Wisconsin, Ms. Ellis served three and a half years in the Air Force, completing a program in airborne radar technology and attaining the rank of sergeant. She has done extensive work on reservations and particularly values her three years of volunteer work with off-reservation Indians in southern Arizona. Ms. Ellis is knowledgeable in all phases of dairy farming, including animal husbandry, crop cultivation, and machine operation and repair. She has contributed much of her experience and knowledge to native American organizations, serving as Assistant Director of the Great Lakes Inter-Tribal Council, Inc. for three years, Oneida Tribal Council Secretary (1967-

New Officers cont. on page 8

PROJECT HAPPENINGS . . .

PROJECT MEDIA NEWS

Project MEDIA, a federal grant program under Title IV, Public Law 92-318, is in the first year of a planned five-year program. It has three main goals:

1. Information will be gathered for an automated data base (computer) of Indian bibliographic materials. The information will be taken from books, tapes, records, films, teaching materials, articles, (and more) that either pertain to Indian education or feature Indians. Together with the evaluation, this information can be printed in a catalogue for the use of the Indian community.
2. Through consultation with the Indian community, a **standard** guideline will be developed for evaluating the information in the data bank.
3. As soon as the project is well under way, workshops will be carried out in the ten HEW regions to inform Indian librarians and educators and to show non-Indians what is written and presented to depict Native Americans and to teach them how mistakes and misjudgments can be corrected.

As a first step in the consultation, the Project MEDIA staff has sent out a letter to 4,000 members of the Indian community requesting participation in the evaluation guideline development. It is hoped that everyone will take this opportunity to contribute his knowledge to this important project.

LIBRARY CAREER INFORMATION

The Library Project staff announces that information on library careers for Indians is available from Ms. Marylin Salazar, Office for Personnel Resources, American Library Association, 50 East Huron Street, Chicago, Illinois 60611. Every level and type of library needs qualified Indian professionals — school, public, mobile and academic libraries; all specialties are needed — administration, public services, technical services, information storage and retrieval, audio-visual specialist, subject specialist, archive management, and research. Most library careers are professional, requiring a master's degree from an accredited school of library science. However, the library technical assistant (LTA) is trained on the job or is a graduate of a two year college program in library technology. It is hoped that interested persons contact Ms. Salazar and take advantage of the opportunities in library careers.

NIEA LIBRARY PROJECT

Recent Library Project activities have centered around three sites: Rough Rock, Standing Rock, and Akwesasne. Rough Rock has engaged the services of Arthur Dunkelman, a professional film and video producer, to develop bilingual video production. To aid him the audio-visual studio has been upgraded to a three camera system with mixing, editing, and dubbing capacities. Three video productions are in process: (1) a tape in Navajo on the Navajo legal system, (2) a program on the operations of Dine Biolta, the Navajo Education Association, and (3) a modern rendering of the Changing Woman Myth. In store for the future is a comparative biology tape depicting a trip up Black Mesa with a medicine man and a biology teacher who explain the plant and animal life along the way.

Standing Rock Video

Standing Rock has a new site director, Miss Sue Schrouder. Last summer Cannonball Community School Library scheduled a weekly story hour and a film night, both of which received participation from more than half of the community. A television show from KFYR Bismarck called "The Indian World Today Show" is being produced, and Dave Bonga, a Chippewa student at Dartmouth, is doing a feasibility survey, supported by the Library Project and the Tucker Foundation, for an educational radio station at Fort Yates. Two new community-school libraries at Little Eagle and Bullhead were started this past fall.

Busy Night at Akwesasne

At Akwesasne, Mr. Harry Cooke, museum specialist, has been hired to implement a new museum which will contain the Mohawk Treaty Wampum. Bookmobile routes have been expanded to include both the American and Canadian sides of the border, and a weekly radio show has been inaugurated. Recently, Akwesasne hosted an art exhibition entitled, "Iroquois and Native American Art of Today," a collection of traditional and modern Iroquois art developed by Gerald (Peter) Jemison and made possible through a grant from American the Beautiful Fund of New York. Anna Rourke, library director, reported the exhibit a huge success.

In addition to their regular duties, the Library Project staff ran an informational program and workshops for site personnel at the NIEA Annual Conference. Presently, their efforts are being directed to fund-raising for the sites and to refining library information services.

AKWESASNE LIBRARY RECEIVES $5000 GRANT

On January 6, 1974, Mr. Harry Pyke, chairman of the Akwesasne Library Cultural Center, announced that the Cultural Center has received a $5,000 Alcoa Foundation Grant. The grant is to be used to finish the tribal museum and to provide materials for the Library Cultural Center.

JACK RIDLEY SCRUTINIZES CURRENT INDIAN EDUCATION LEGISLATION

In an article entitled "Current Trends in Indian Education," which appeared in the Fall, 1973 issue of **The Indian Historian,** Jack Ridley takes a critical look at the Education Amendments Act of 1972 and the Jackson Bill (The Indian Self-Determination and Educational Reform Act of 1973), now pending legislation in Washington. Mr. Ridley's main concern is that both of these acts must comply with the rules and regulations of the 1964 Civil Rights Act, which, it will be recalled, was passed to end the "separate but equal" practices imposed by Whites on Blacks in the South. "Consequently," says Ridley, "the spirit and intent of the Act is desegregation, integration, and assimilation," goals which conflict with Indian self-determination.

For the Indian community the direct result of the 1964 Civil Rights Act was a cutback in programs and services which were already under way because, as in one case cited by Ridley, "federal special service monies cannot be used to set up separate educational services for Indian students." What Mr. Ridley fears is that Indian organizations, after receiving monies under Title IV of the Education Amendments Act of 1972 (The Indian Education Act) and after setting up Indian programs on Indian terms, will eventually be forced to comply with the rules and regulations of the Office for Civil Rights and integrate their programs and services with those of all minorities, be they Black, Chicano, Indian, or poor white. Therefore, he feels that "clarification about the Office for Civil Rights jurisdiction on the use of these funds" should have been obtained before any efforts were made to get the Title IV monies.

Mr. Ridley also questions Title VII under the Education Amendments Act of 1972, by which monies are used "to meet the special needs incident to the elimination of minority group segregation and discrimination among students and faculty in elementary and secondary schools and to encourage the voluntary elimination, reduction, or prevention of minority group isolation in elementary and secondary schools with substantial proportions of minority group students." (Section 702) The effect of this, according to Ridley, is not only to scatter the Indian population into the surrounding school system but also in many cases to put control of the school board into the hands of non-Indians.

Another point in Title IV of the Education Amendments Act of 1972 that needed clarification, says Ridley, was the determination of who is an Indian. He further points out that perhaps more important than who is an Indian is the problem of who determines who is an Indian. According to the Indian Education Act, seemingly anyone and everyone — except Indians — has the power to determine who is an Indian. Mr. Ridley feels that mention should have been made of the tribal governments as having power to define who is an Indian.

In light of the problems posed by the Education Amendments Act of 1972, Mr. Ridley offers some suggestions regarding the Jackson Bill (SB 1017), "The Indian Self-Determination and Educational Reform Act of 1973," now under consideration in Washington, D.C. Title I of this bill again subtly infers compliance to the restrictions set down by the 1964 Civil Rights Act — despite the bill's dreamy title. The rest of the Jackson Bill, called Title II, "The Indian Educational Reform Act of 1973," according to Ridley, provides little opportunity for any real Indian input in carrying out this portion of the bill. Mention is made of a State Indian "Advisory" Council and of "consultation" with Indians in certain educational fields. However, Mr. Ridley is rather dubious as to the effectiveness of such Indian "Advisory" Councils and "consultation" practices.

To improve the effectiveness of the Title II portion of the Jackson Bill, if it is passed in its present form, Mr. Ridley suggests that the State Indian Advisory Council be made up of representatives from each tribe within the state and that these representatives be recommended and approved by the respective tribal governments rather than handpicked by the State. Regarding the consultation aspect of Title II, Ridley feels that improvement could be made if each tribe were to develop and adopt a Tribal Educational Code — in writing — specifying what each tribe wants its educational system to provide for its students and members.

In an effort to stimulate some thinking, even at the risk of being wrong, about the future of federal funding of Indian education, Mr. Ridley guesses that the Office for Civil Rights "will become the new assimilating and terminating agent of trust obligations of Federal-Indian Health, Education and Welfare." However, continues Ridley, this will occur only after the Indian people "get used to the money and dependent upon the activity provided by the Department of Health, Education and Welfare and the Office of Education." He also suspects that BIA educational funds will slowly "dry up" because "it will be called a duplication of service when compared to the '72 Indian Education Act monies coming through the Office of Education in the Department of Health, Education and Welfare."

Mr. Ridley feels that the above movements will get help from Indian educators and Indian organizations, who will argue that "they are doing it for 'our Indian students' and not **their** pocketbooks or their **altered**-egos" and that "our children will surely die if we do not go along with Federal social engineering and the 'togetherness concept' of the Office for Civil Rights." He further states that there will be those of the Indian community who will say that they do not want "tribal politics in the field of Indian education." However, argues Ridley, "All tribal constitutions and by-laws that I have read, mention that a significant part of the Tribal Government's duties and responsibilities is to promote the common welfare of the Tribe. Education, the right education, is in the best interest of the tribe for its welfare, now and in the future."

In Memoriam: Robt. Jim
Cont. from page 4

stature; yet I have learned that he was big in spirit and in courage. He represented his own people very well and I guess this is the prime responsibility of every tribal leader and of every tribal chairman; this, his prime responsibility is to his own people who vest in him certain powers and certain responsibilities to exercise in their behalf, utilizing all of his energies and his skills and his talents to protect their rights as well as to advance their welfare. I believe that Mr. Robert Jim achieved this.

Secondly, I think that Robert Jim was a man who not only limited his interests to the concerns and welfare of his own, the Yakima Nation, but he was an individual who was big enough to encompass in his efforts and in his interests the national Indian interests across the country. He became a gentleman who was well versed in Indian issues and Indian legislation. Because he demonstrated this ability, I believe he has demonstrated to us that intellectually he was also a giant. He not only made legislation but he moved legislation. Perhaps he did not grandstand and perhaps he did not make a lot of noise, but I am sure that the White House and the halls of Congress would call to memory the movement and the dynamic spirit of Robert Jim and how he affected and effected legislation for all of us. When the Yakima Nation wanted a return of the land that was rightfully theirs, he worked long and hard to accomplish that task. Today I am sure that Mt. Adams shall stand as a shrine and monument in his homeland as a memory of Robert Jim. When the Alaska Natives needed help, he utilized not only his personal energies and time and skill but also the finances of his people to help bring to pass legislation concerning the Alaskan people.

Even as he fought for the return of his own land, so he joined hands with the people to see that Blue Lake was also returned to them. We can go on and recount some of the accomplishments of Robert Jim, but I think this tells us that this was only possible because Robert Jim was uncompromising in his position and in his views regarding

Rbt. Jim, cont. on page 8

WHAT IS INDIAN EDUCATION?

Recently NIEA asked a selected number of its membership to respond to the question "What is Indian Education?" Although we could not reprint all of the responses, NIEA wishes to thank those who did take the time to give their opinion on this question.

INDIAN EDUCATION is education that is planned, coordinated, and implemented by the grass roots Indian people in cooperation with authorized legal school boards, local Indian parents of children to be served, and authorized educational agencies established to provide educational services for the Indian people. This means that the education system — whether it be public, private, federal, or tribal — must be open-minded and sensitive to Indian peoples' feelings thinking, ideas, suggestions, and or opinions on matters that are of concern and importance to the Indian people in a given locality.

Indain education is education that is geared to the educational needs of Indian people as defined by the local community's educational standards, objectives and goals. Each local Indian community develops its own philosophy of education by what it deems is important for society; therefore, Indian communities determine what is needful for their people and on what they view as educational needs for their children.

Real Indian education is education that is Indian-oriented!

Calvin J. Isaac (Mississippi Choctaw)
Philadelphia, Mississippi

INDIAN EDUCATION is just that — the education of Indian peoples. It attempts a realization of our past, a conscious look at our present, and an appraisal of potential futures for our native peoples on this earth. The tradition of our grandparents, the tradition of our parents, and even the traditions we continue to establish today must be taught to ourselves as well as to our children, but always with an open **mind** and **spirit** for our survival, preservation, and our development.

Eva Marie Smith (Shinnecock)
Dartmouth College

INDIAN EDUCATION is telling your children the stories your father told you. It is no more and no less than the passing of the values and knowledge of the culture on to the next generation. Cultures are not the same nor are the methods by which the information is transmitted. Red or white, orally or through books, values and knowledge must be passed intact for the culture and society to remain strong. Anglo society has built large institutions that deal with the business of education because the subject of Anglo education is business. Indian education is stored with the old people because its subject is life, and they have lived it. It is not a matter of making a choice as to which education you want, it is simply a matter of making a choice as to who you are. One can do both. One can stand with a foot in two canoes. It is awkward, it is clumsy, it is uncomfortable, and for every one person who can master this art of balance, a thousand more fall into the river and are swept away.

Thomas H. King (Cherokee)
Associate Dean
Special Support Programs
California State University, Humboldt
Arcata, California

INDIAN EDUCATION from my point of view as a non-Indian member of NIEA and as a teacher of Northwest history, implies education **about** Indians as well as educational **programs and services for Indians.** If it doesn't, it should.

Until we get more non-Indian teachers better informed about the unique legal status of Native Americans in their own land, informed about Indian treaties and the special rights of Indians, Indian students and their parents will continue to be shortchanged in their curriculum offerings, school policies and opportunities to develop their full potential as citizens and Indians.

Mrs. Winnifred L. Olsen
Teaching Specialist in Northwest
History and Instructor, Think
Indian Inservice Course for
Tacoma area Educators.

INDIAN EDUCATION is more than a collection of content or curricula having to do with American Indian or native American history and culture. Indian education is Indian in character and sensitivity as well. It involves an affirmation of Indian identity and breeds a very personal pride and self-respect. It excites commitment to a growing achievement of native American satisfaction and honor in the society of man.

Indian education extends also to the non-Indian, too often and too long deprived of Indian enrichment and perspective. It provides that truth unwritten and untold between the lines of history presented by white men. It challenges and corrects unwarranted and prejudiced distortions. It provides for greater human hope in the values and concepts of a particular people applicable to the whole society's search for a more satisfying quality of life. Indian education is education which Indian people and the world for its own sake must not be without.

Rev. Walter Weber
Indian Services Coordinator
Lutheran Church and Indian People
of South Dakota
Sioux Falls, South Dakota

INDIAN EDUCATION is education by Indians for Indians, especially on the elementary level. The American education system ought to adjust to the idea that Indian educators, elders, and others certified by the tribe in some manner or other, have full charge of the education of Indian children for the first twelve to fourteen years. After this, the youth might undergo a year or two of transitional education which would prepare them for the last two or three years of traditional high school so that they would be prepared to choose between vocational education or some other advanced education.

A country which can tolerate education controlled by Amish and Mennonites and others for their own children ought to tolerate Indian education for Indian children by Indian educators. If the families of Indian children decide that education by the tribal educational system is sufficient for their children, this should be recognized and respected. If Indian youth plan to enter into professions requiring higher education, they should be prepared so that they receive the same chance all other citizens have to succeed in vocations or professions of their choice.

Jack W. Marken
Head, Department of English
South Dakota State University
Brookings, South Dakota

PHOENIX TO BE SITE OF SIXTH ANNUAL CONFERENCE

Phoenix, Arizona, with a population of nearly one million, has been selected to be the site of the Sixth Annual National Indian Education Conference. The Phoenix Indian Center, Inc., Senom, and the Arizona Indian Association, Inc. joined forces and, with the blessings of the Valley of the Sun Convention Center, solicited support from the various active Indian organizations and learning institutions throughout the state to host the conference in Phoenix in November of this year.

Dubbed "Sun City," Phoenix has an average annual temperature of 69 degrees and sun 86% of all daylight hours. However, Phoenix and the state of Arizona have much to offer as a convention site besides an enticing climate. Arizona has seventeen tribes within its boundaries and fourteen Indian reservations. The state is rich in Indian culture and lore, yet its Indian tribes lack proper education and adequate employment for its 112,000 Indian citizens.

Phoenix is also the home of the Phoenix Indian High School, which is located in an urban area in the uptown section of the city. The school houses 650 students and includes a Community School where Indian people can come and raise their educational level by enrolling in courses of interest and need. It offers several credit courses as well as hobby, shop, and vocational courses, and it provides child care while parents attend classes.

The Facilitating Committee, under the able leadership of Loren Emerson, are looking forward to a worthwhile and productive conference and hope that everyone who is able will attend.

In Memoriam: Robt. Jim

Cont. from page 6

treaty rights, Indian resources, Indian land, Indian waters, Indian fishing and hunting rights. One of the most inspiring things about Robert Jim was that he maintained his position even when it was unpopular to do so. I shall continue to be inspired by such a wonderful demonstration of dedication to the Indian cause as reflected by Robert Jim. Indeed his services have ranged far and wide. He deliberated with us in the halls of the NCAI. He stood with us in the formation of the National Tribal Chairmen's Association. He took his place among these distinguished members of the National Council on Indian Opportunity because he felt that his task was not done in pursuing the interests and rights of the American Indians. And in the divine wisdom of our Creator, perhaps it is fitting that he was amongst us when he died. So today we pause to pay our respects to a man who served his people well. And so to Robert Jim we say farewell and thanks for a job well done. Thank you very much.

In Memoriam: John Winchester

Cont. from page 4

Indian Pow Wows and Winchester served as its master of ceremonies all three years.

He was first appointed to the Michigan Indian Commission by Governor G. Mennen Williams, a position he held for ten years. Before that he was an advisor to the state on Indian affairs. He was also one of the founders of the National Indian Youth Council and served on its board of directors.

Winchester worked to help all Indians, directing his efforts to uniting Indians of various tribes for their mutual benefit. Several years ago he accompanied Marlon Brando to Washington to provide help for a tribe of west coast Indians who were at odds with the government over an ancient treaty concerning their fishing rights.

Winchester was modern in his viewpoint about Indian treaties. It was his contention that educating young Indians so they could enjoy a better life, and at the same time preserving Indian heritage, was the goal for which all Indians should aim.

He was a veteran of World War II, twice winning the Silver Star for gallantry and heroism under fire. He trained with a ski troop, which later became the 10th Mountain Infantry which fought in Italy.

He is survived by his mother, Mrs. Elizabeth Linn of Jackson, Michigan; his sons, Michael Thomas Winchester of Dowagiac, John Richard Winchester III, a student at Michigan State University, and Stephen of Dowagiac; two daughters, Susan and Julie of Dowagiac, and his brothers, Philip and Joseph, both of Sister Lakes, Michigan. Another brother, Harold, died a few years ago.

Portions of the previous article were reprinted with permission from an article appearing in the **Dowagiac Daily News,** *October 2, 1973.*

Tribute to John Winchester

NIEA wishes to thank Mr. Sparlin Norwood for offering the following tribute to John Winchester.

What is the worth of a man? I believe it is his "humanness." His "humanness" is marked by his thoughts put into action. His thoughts will reflect a spirit of mercy, justice, and a tolerance that can be said to be love. He will desire the utmost good for all men, no matter their station in life. He will know himself better than any other and he will give of himself, realizing no reward other than that of the respect of his fellow man. What greater reward is there?

To consider the man John Winchester is to consider a good human — and one who put his "humanness" to action. John was quick to share his feelings — an unafraid man who felt no diminishing of his character when others appeared better or stronger. His spirit was a sharing spirit — how many of us have some gift from John Winchester?

He left us something greater than a physical gift: he left the spirit of Indian human benevolence and love. We can remember the strong, unafraid voice of one who cried in the wilderness of Indian non-direction for years and lived to see great strides forward for his own people and all Indians.

We are **all** now part of John Winchester and he is part of **all** of us. With his spirit — WE SHALL ENDURE!!

New Officers: *Cont. from page 4*

68), Minneapolis area Vice President for the National Congress of American Indians (1968-1970), Menominee Indian Action Committee Advisor (1969-71), Director of The Shell Lake Indian Cultural Center (1970), and Facilitating Committee Chairman of the Fifth Annual National Indian Education Association Conference in Milwaukee. Presently Ms. Ellis is Education Co-ordinator of the Oneida Tribal Council, a member of the Oneida Tribal Council, President of the Standing Stone Corporation, Secretary of the Flandreau Indian School Board, and a member of the Equal Rights Council for the State of Wisconsin. This past year Ms. Ellis was awarded the honor of being named Wisconsin Indian Educator of the Year. Among her many and varied interests, she lists creative design, poetry writing, and Life (!). Ms. Ellis is especially proud of being the mother of and raising nine children, six of whom are living. They range in age from nine to twenty.

FIRST VICE-PRESIDENT CAROL McCOY (Pueblo) is presently a junior at California State University, Long Beach, California, majoring in sociology and minoring in education. She was administrative assistant for Project Reach at Notre Dame in South Bend, Indiana, served as executive secretary to the Community School Director (Mott Foundation) in Dowagiac, Michigan, and is a recruiter-counselor for native Americans at Cal-State University at Long Beach. Ms. McCoy has been active in professional and Indian organizations, including the Los Angeles Indian Center (board member), the Indian Athletic Association, the Native American Student Council at Cal-State (president), the California Native American Student Alliance, and the Sociology Students Association at Cal-State.

ANSON BAKER (Mandan-Arikara), from Ft. Berthold Reservation, is currently a junior at the University of Montana majoring in economics. He is a member of the campus student government and is also active in the Student Indian Club, lobbying last year in Helena for Indian-related legislation. Last summer Mr. Baker worked on a funded tribal program for learning about government on the Ft. Berthold Reservation.

LELAND BORDEAUX (Sioux), Mission, South Dakota, is currently principal at St. Francis Indian School, St. Francis, South Dakota. Mr. Bordeaux attended Todd County High School in Mission and in 1960 received his bachelor of science degree in secondary education (physical science major) from Black Hills State College. In 1972 he earned his master of arts in teaching (physical science emphasis) from Washington State University. He has taught science and math at Todd County High School, Mission, South Dakota (1960-67, 1970-72), and with the American schools in North Africa and Germany (1967-70). Mr. Bordeaux is Secretary of the Board of Directors of the South Dakota Satellite of the Center Satellite Program at the University of South Dakota, and is on the Board of Directors, Sinte Gleska College Center, Rosebud, South Dakota.

MICHAEL BURRIS (Chippewa), from Cass Lake, Minnesota, is currently a junior at Macalester College in St. Paul majoring in English. He has spent summers teaching writing and Indian studies at the St. Paul Open School and the St. Paul Little Red Schoolhouse. He would like to be a writer and is working on a book of poetry.

ADELL GAINES (Choctaw), from Tulsa, Oklahoma, is presently a sophomore at Haskell Junior College. She has spent most of her summers working in Tulsa in the clerical area. Last summer her clerical skills took her to Washington, D.C. where she worked with the Trust Department as a clerk typist. At Haskell College

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ABSTRACT OF NIEA BOARD MEETINGS

November 14, 1973 NIEA Board of Directors

Presiding First Vice-President Ada Deer

Motion by Dick Wilson, seconded by Ken Ross: to amend the present constitution, deleting the words "shall be" and adding "may be no more than twenty-five." Passed.

Motion by George Scott, seconded by Dave Risling: to go with a twenty-five member board, seven elected and four students. Passed.

Other Dick Wilson: report on the election of the seven elected board members by mail vote.

November 14, 1973 NIEA General Assembly

Presiding President Dillon Platero

Motion by Steve Stallings, seconded by John Rouillard: to increase the NIEA board to thirty members, allowing for nine student positions not to last for one year but to be perpetual seats on the board. Amended by John Rouillard: to set a deadline on the voting for student board members. Passed as amended.

November 15, 1973 NIEA Executive Board Students

Presiding President Dillon Platero

Motion made and seconded: to nominate nine students to the board, two to come from each region, and one at large to be in the Minneapolis-St. Paul area near the NIEA office. Passed. Nominated were: S.E. Rep. — Adell Gaines (Choctaw) and Matt Tiger (Creek); N.E. Rep. — Michael Burris (Chippewa) and Pat Mangiaracina (Oneida); S.W. Rep. — Carol McCoy (Acoma Pueblo) and John Suazo (Pueblo); N.W. Rep. — (not sure) Ida Azure (Blackfeet) and Dennis Decoteau (Sioux).

Other Twelve students were selected to be on the Elections Committee with board members Dick Wilson and Joe Abeyta.

November 15, 1973 NIEA Board of Directors

Presiding President Dillon Platero

Motion by Dick Wilson, seconded by Ken Ross: to form a committee on resolutions and policy to examine resolutions received at the annual meeting and through the mail, and to determine policy priorities. Passed. On the Resolution and Policy Committee are: Ken Ross, chairman; Bud Sahmaunt; Joe Abeyta; Dillon Platero; Anita Pfeiffer.

Other George Scott discussed funding for schooling and budgeting in higher education. Higher education received about $1 million last year. There is a resolution going to all Senators regarding funding for schooling.

Other Dick Wilson talked about the problems involving student nominations to the Board of Directors.

Other Dillon Platero announced the new board members: Helen Schierbeck, Henrietta Whiteman, Rick LaPointe, Loretta Ellis, and Leland Bordeaux. Re-elected to the board were James Bearghost and Dave Risling.

November 16, 1973 NIEA Board of Directors

Presiding President Dillon Platero

Motion by Dick Wilson, seconded by Ken Ross: to accept the certification of the people who were elected by mail vote. Passed.

Motion by Dick Wilson, seconded by Joe Abeyta: to accept the Election Committee's report of the people elected by mail vote. They are as follows: Rick LaPointe, Helen Schierbeck, Henrietta Whiteman, Loretta Ellis, Leland Bordeaux. Re-elected were James Bearghost and Dave Risling. Passed.

Motion by Ken Ross, seconded by Liz Whiteman: to amend Article V, Sec. 5.03, Number: Shall be thirty (30). Ken Ross amended the motion to add that nine of the directors, etc. Dick Wilson seconded. Passed.

Motion by George Blue Spruce, seconded by Bud Sahmaunt: the President appoint a committee to decide how students will be elected to the board. Passed.

Motion by Dick Wilson, seconded by Helen Schierbeck: to approve a draft of the revised by-laws. Passed.

Motion by Dick Wilson, seconded by Dan Honahni: to accept nominations for the officers. Passed.

President

Anson Baker nominated Rick LaPointe.
Dan Honahni nominated Dick Wilson.
Lionel Bordeaux nominated Dillon Platero.
Dick Wilson asked that his name be withdrawn. Dan Honahni withdrew the nomination. Joe Abeyta moved, seconded by Dan Honanhi, that nominations be closed. Rick LaPointe is the President.

First Vice-President

Rick LaPointe nominated Carol McCoy.
Dick Wilson nominated Joe Abeyta. Joe Abeyeta nominated Dan Honahni.
Loretta Ellis moved, seconded by Helen Schierbeck, that nominations be closed. Carol McCoy is First Vice-President.

Second Vice-President

Bud Sahmaunt nominated Ken Ross.
Loretta Ellis moved, motion seconded, that nominations cease.
Ken Ross is the Second Vice-President.

Secretary

Lionel Bordeaux nominated Loretta Ellis.
Elizabeth Whiteman nominated Ada Deer.
Anson Baker moved, seconded by Dan Honahni, that nominated be closed.
Loretta Ellis is Secretary.

Treasurer

Loretta Ellis nominated George Scott.
Lionel Bordeaux moved, seconded by Dan Honahni, that nominations cease.
George Scott is Treasurer.

November 16, 1973 NIEA General Assembly

Presiding President Rick LaPointe

Motion by Ron Andrade, seconded by Joe Pinkham: to accept the by-laws revisions as read by Loretta Ellis. They are: Article V, Board of Directors. Section 5.03. Number. The number of directors shall be thirty (30). Nine of the directors shall at all times be students elected by the general membership. Section 5.07. Meetings of the Board of Directors. (b) Quorum. A quorum of the Board of Directors in regular or special meetings shall be 11 of the 30 board members. Motion passed.

Motion by Carl Allen, seconded by Mr. Khalcolat: to hold the Sixth Annual National Indian Education Associaton Conference in Phoenix, Arizona. Passed.

Motion by Pat Locke, seconded by Ron Andrade: the NIEA Executive Committee meet with the NACIE Executive Committee immediately for the purpose of acquiring the list of names submitted for Deputy Commissioner of Indian Education with the list of tribes and or tribal organizations supporting such candidates and that NIEA request NACIE to broaden the final list of nominees to at least seven and that NIEA submit four additional names to the Commissioner of Education, John Ottina. Passed.

Motion by Deanna Marcelli, seconded by Anson Baker: the conflict of interest question, relative to NIEA board members who are also members of NACIE, be worked out by the Board of Directors and that the Board of Directors request a legal opinion on the situation. Passed.

November 19, 1973 NIEA Executive Committee

Presiding President Rick LaPointe

Motion by George Scott, seconded by Carol McCoy: a letter be written to all NACIE members stating the position of NIEA on Indian education. Passed. George Scott will provide the Executive Committee with a rough draft of letter.

Motion by Loretta Ellis, seconded by George Scott: the Executive Committee meet in Minneapolis on December 14, 15, and 16th, 1973. Ms. Ellis amended her motion to include that this meeting be a planning session for future board meetings and that the first board meeting be held soon after the first of the year. George Scott accepted the amendment. Passed as amended.

Motion by Carol McCoy, seconded by George Scott: all minutes of meetings of the Board of Directors and the Executive Committee be mailed to all board members and that an abstract or summary of them be included in the NIEA Newsletter. Passed.

Other Rick LaPointe will write a letter to Elizabeth Whiteman regarding her resignation from the Board of Directors because she is also a staff member.

Other Discussion on NIEA stationery was tabled for the meeting in Minneapolis.

December 15 & 16, 1973 Executive Committee

Presiding: President Rick LaPointe

Motion: by George Scott, seconded by Loretta Ellis: the Executive Committee continue in the capacity as the Library Advisory Board. Passed.

Motion: by George Scott, seconded by Ken Ross: the Library Project staff develop a position paper for the NIEA of three or less pages in the area of future funding, alternative ways with which this organization can take the leadership, and the short and long range plans including legislation. Passed.

Motion: by George Scott, seconded by Ken Ross: Ace Sahmaunt develop a formal agreement or contract for each consultant who is hired by each project for NIEA. Passed.

Motion: by Ken Ross, seconded by Carol McCoy: to cut off the bottom of existing outdated letterheads and distribute to Board members and to order future letter-stationery with symbol, name and address only. Passed.

Motion: by Carol McCoy, seconded by Loretta Ellis: President Rick LaPointe and Treasurer George Scott's signatures replace the signatures of Dillon Platero and Ada Deer and that regulations be developed by George Scott governing check writing policy, and further that the signatures of Lee Antell, Liz Whiteman, and Herschel Sahmaunt be retained and that Herschel Sahmaunt sign all checks, with a co-signer, until such regulations are approved. Passed.

Motion: by Ken Ross, seconded by Loretta Ellis: President Rick LaPointe be authorized to sign transfer card for NIEA funds at Washington Federal Savings and Loan. Passed.

Motion: by Ken Ross, seconded by Loretta Ellis: Officers Rick LaPointe and George Scott be bonded before affixing their signatures to any checks. Passed.

Motion: by Ken Ross, seconded by Loretta Ellis: resignations of Liz Whiteman and Rosemary Christensen be accepted and all discussion on the matter be tabled until tomorrow. Passed.

Motion: by Loretta Ellis, seconded by Ken Ross: Ace Sahmaunt work with Helen Schierbeck and maybe others at their own discretion to come up with matching funds over and above the $35,000 from the Donner Project. Passed.

Motion: by Ken Ross: NIEA take money out of the Donner Project and use it to pay the conference expenses. No action taken.

Motion: by Ken Ross, seconded by Loretta Ellis: to adopt a policy for at least 10% indirect

Board Meetings, cont. on page 10

Board Meetings, cont. from page 8

costs for all projects. Passed.

Motion: by Carol McCoy, seconded by Loretta Ellis: the niae student representatives meet one day prior to the next full Board meeting. Passed.

Motion: by Carol McCoy, seconded by Loretta Ellis: to accept the dates of January 26 & 27, 1974, for the first full Board meeting. Passed.

Motion: by Ken Ross, seconded by Loretta Ellis: to dissolve all existing committees and to recommend to the full Board new committees. Carried. It was suggested that the following people on the Executive Board chair the following committees: Carol McCoy — Elections, Nominations, Membership & Conference Steering Committee: Ken Ross — Legislation and By-laws: Loretta Ellis — Resolutions, Public Relations and Recognition Awards. George Scott — Goals, Planning & Policy, Budget, Finance Fund Raising.

Motion: by Carol McCoy, seconded by Ken Ross: on each of the designated committees, at least one of the members be a student representative.

Other: The following reports were given: Charles Townley, Library Project; Liz Whiteman, EDPA Projects; Laura Whittstock, Project MEDIA: Ace Sahmaunt, Title IV, Technical Assitance Project: Ace Sahmaunt, Donner Project.

New Officers, Cont. from page 8

Ms. Gaines is vice-president of the student senate, dormitory president, head cheerleader, and a member of the Lawrence City Commission Advisory Board, the Haskell College President's Advisory Board, Alpha Omega sorority, and Phi Beta Lambda, a business organization. She has received awards for cheerleading, choir, and track (high jump). After graduation from Haskell, Ms. Gaines plans to continue her education at Oklahoma University in accounting.

PATRICIA MANGIARACINA (Oneida) of Kansas City, Missouri, is a student at the University of Wisconsin at Green Bay. She has been active in Indian affairs and was instrumental in organizing an Indian club at the Job Corps Center for Women in Excelsior Springs, Missouri. From June to October, 1971, Ms. Mangiaracina was employed at the Heart of America Indian Center as an Outreach Worker in Kansas City and is still an active member of the Center. She was Chairman of the Wah-ka-tah-weh Indian Club, served as Vice-Chairman of Title IV — Part A of Green Bay, Wisconsin, and was Co-Chairman for the Planning Committee for the North-eastern District of Wisconsin for the purpose of forming a statewide women's organization. Ms. Mangiaracina plans to graduate in December, 1974, with a degree in modernization processes with an emphasis on native American studies and with a co-major in psychology.

HELEN SCHIFRBECK (Lumbee), born in Pembroke, North Carolina, received her B.A. in 1952 in political science from Berea College, Berea, Kentucky, and her M.A. in international relations from Columbia University in 1959. She is currently a Foundation recipient of the John Hay Whitney Foundation to study the history of Indian education. In 1973 Ms. Schierbeck was Office of Indian Affairs Director and she has done extensive work with the Office of Education. She is a past director of the Center for Community Leadership and from 1960 to 1965 was on the professional staff for the U.S. Senate Subcommittee on Constitutional Rights. She is currently an active member of the National Congress of American Indians. In 1969 Ms. Schierbeck was named Outstanding Rural American by the OEO.

JOHN SUAZO (Pueblo) is from Sante Fe, New Mexico. He is presently a student at Navajo Community College where he is vice president of the student body, a member of the Student Advisory Council, and a member of the President's Advisory Council. Although his future plans are not as yet definite, Mr. Suazo hopes to go into forestry and work on the reservation. He has done some surveying work with the Forest Service and last summer worked in Illinois with the National Accelerator Laboratory supervising high school students.

MATTHEW J. TIGER (Creek) is currently a student at Central State College in Edmond, Oklahoma. Originally from Henryetta, Oklahoma, Mr. Tiger attended Chilocco Indian School and received an electrical maintenance certificate from Oklahoma State Tech. He has worked with the Public Service Company of Oklahoma, Kilpatrick Construction, Riverside Industries, Patterson Steel Company, Hi-Country Manufacturing Company, and Oktronics, Inc. He was a member of the U.S. Jaycees and received the Jaycee of the Month Award for the months of January and March of 1970. He also is a past secretary of the U.S. Jaycees. Mr. Tiger is a member of the First Americans Club and is presently the club's president. His main interest lies in athletics, where he has coached Little League football and basketball. He would like to work in the BIA after graduation from college.

HENRIETTA WHITEMAN (Cheyenne), originally from Clinton, Oklahoma, is presently Director of the Indian Studies Program at the University of Montana in Missoula. She received her B.A. in English in 1954 from Southwestern State College and her M.A. in English from Oklahoma State University in 1970. From 1955 to 1962 Ms. Whiteman taught English, reading, social studies, and typing in Barstow, California, in Hardesty, Oklahoma, and in Ninnekah, Oklahoma. While attending graduate school, she was employed as a secretary to the department of art at Oklahoma State University, and from 1970 to 1972 Ms. Whiteman was a lecturer and Assistant Co-ordinator for Native American Studies, Department of Ethnic Studies, University of California at Berkeley. She also served as the director of the 1972 and 1973 Indian Studies Trainng Program, Oklahoma College of Liberal Arts in Chickasha, Oklahoma. Ms. Whiteman has given much of her time and talent to the Indian community, having served as the Hammon Cheyenne District Representative to the Cheyenne-Arapaho Business Committee (1966-67), the chairman of the Scholarship Sub-Committee of the Cheyenne-Arapaho Business Committee (1966-67), sponsor of the Straight Arrow Indian Club at Oklahoma State University (1968), President of the Advisory School Board to Concho School (1969), a representative to the Coordinating Committee on Indian Education in Oklahoma (1972), and also as an associate member of the Northern Cheyenne Research and Human Development Association (1972). While at the University of California, Berkeley, she was a member of the Advisory Committee for the Institute of Race and Community Relations and has been a member of the Social Studies Curriculum Committee at the University of Montana. In 1970 Ms. Whiteman had the honor of being named Outstanding Cheyenne-Arapaho by the Anadarko Area Office of the Bureau of Indian Affairs.

KELLOGG AMERICAN INDIAN FELLOWSHIPS

The W. K. Kellogg Foundation has announced in conjunction with the Navajo Health Authority the creation of Kellogg American Indian Fellowships, which are designed to be totally supportive of American Indian students and leaders in areas of health care professions. The purpose of these awards as stated by the Kellogg Fellowship Screening Committee is "to provide support, recognition, and encouragement for education at an advanced level in a health or related profession for American Indian students of proven ability and leadership who will be capable of completing their education within three years and who will return to Indian communities to assume positions of responsibilities." In lieu of the fact that only 2.4 percent of HEW's Indian health programs are run by Indians, the Indian people, their leaders, and other concerned citizens of the United States have been expressing the need for Indian self-determination to the general population of the United States, various foundations, and in particular to the federal government. The W. K. Kellogg Foundation has responded in support of the need of trained Indian leaders to administer their own health delivery system, through the creation of the Kellogg American Indian Fellowships.

Fellowships, cont. on page 11

Fellowships - Cont.

Eligibility: Applicants shall be considered eligible by the following criteria:

1. Must be one-quarter (¼) or more of Indian blood and present appropriate documentation.
2. If currently enrolled, taking at least 12 semester hours or the equivalent trimester or quarter hours.
3. If currently enrolled, maintaining high academic performance.

Application: Applications are made by the candidate on forms provided by the Navajo Health Authority. They may be obtained by writing to: Kellogg American Indian Fellowships, Office of Student Affairs, Navajo Health Authority, P.O. Box 643, Window Rock, Arizona 86515.

Duration of Fellowships: Fellowship awards are made for one (1) academic year with the provision of renewal, if the applicant is progressing satisfactorily.

Session: Calendary Year 1974-1975

Application Deadline: February 24, 1974

Committee Meeting: March 1, 1974

NEW POST-HIGH SCHOOL BASIC GRANT PROGRAM

Students who need money for their education after high school may now apply for Basic Educational Opportunity Grants, according to HEW Secretary Casper W. Weinberger. More than $122 million is available under this new program administered by HEW's Office of Education. To the student, the grant may mean $250 to $500. While this is not a large amount, it could make the difference between going or not going on to school.

Under the Basic Grant program, students in financial need may obtain funds to help pay their educational expenses at any approved college, university, vocational school, technical institute, or hospital school of nursing. How much a student or his family can contribute affects the amount of his Basic Grant and is determined according to a formula established by the U.S. Office of Education.

To apply for a Basic Grant, an "Application for Determination of Expected Family Contribution" must be obtained, filled out, and mailed to Basic Grants, P.O. Box B, Iowa City, Iowa 52240. Within a month the student is notified of the amount of his family's expected contribution. He then submits the notification to the school of his choice, which calculates the amount of the Basic Grant to which he is entitled.

Application forms are now available at student financial aid offices, at postsecondary institutions, high school guidance offices, post offices, state employment offices, county agricultural extension agents, and Talent Search, Upward Bound, and Student Special Services projects. If unavailable in your area, write to Basic Grants, Box G, Iowa City, Iowa 52240. The application deadline date is April 1st.

Other forms of federal student assistance such as Supplemental Educational Opportunity Grants, College Work-Study, National Direct Student Loans, and Guaranteed Student Loans are available in addition to Basic Grants.

For further information on Basic Grants and other student financial aid programs, students should contact their high school counselor or the financial aid officer at the school in which they expect to enroll.

FACULTY POSITIONS

Announcement of Administrative/ Faculty Position in American Indian Studies

The University of Washington is seeking a director for its American Indian Studies Program. A committee composed of faculty and Indian students will review all applications and recommendations submitted before March 15. The director will be responsible for the administration, development, coordination and implementation of the American Indian Studies Program. In addition, the director will have an appointment in one of the University's academic colleges or departments. Rank and salary are completely open, depending on experience and qualifications. Qualifications include: academic degree or equivalent, teaching experience and administrative ability. Applicants may be from a wide range of disciplines. Applicants should write a letter and include vita and references. The University of Washington is an equal opportunity affirmative action employer. Qualified minorities and women are strongly urged to apply. Address inquiries to:

Spencer Moseley, Chairman
American Indian Studies Search Committee
School of Art
University of Washington
Seattle, Washington 98195

Position Announcement: Deputy Director, National Indian Health Board, Denver, Colorado

General Information:

Under supervision of the Executive Director, assists with management of the main office of the National Indian Health Board relating to personnel, programs, office procedure and fiscal management at a high level of administrative competence requiring sound judgement in accordance with establishing policy and procedure; performs related work as required.

Duties and Responsibilities:

Will assist the Executive Director in the operation of the office of the National Indian Health Board. Incumbent will be primarily responsible for overseeing the activities of two office staff with regard to work load and office administration.

Frequent contact will be maintained with members of the National Indian Health Board, Area Health Boards, Local Health Boards, Tribal Councils, national Indian organizations, federal and state agencies, congressional representatives, and the general public. Such contacts will be maintained through participation in meetings, public speaking, and written communications.

Incumbent will assist in the development of proposals for funding to the federal government, private foundations, and other funding organizations.

Minimum Qualifications:

Applicants should have at least three years of experience in administrative, professional, technical, investigative, or other non-clerical work, and at least two years of progressively responsible experience in work requiring the making of sound decisions or other substantive determinations with regard to current or projected operating programs.

The work experience should have involved frequent contact with tribal groups and the public; such contact should enhance public speaking abilities and awareness of the sociological structure of the economic system.

The person should have experience in seeking, researching, and writing proposals for grants from various agencies and private foundations.

The person should have the ability and desire to work long hours, do a great deal of traveling, and have an understanding of health delivery systems.

Salary:

Negotiable (Commensurate with education and work experience). Provision will be made for Federal Insurance Compensation (Social Security) benefits; health insurance will be provided. Vacation and sick leave will be accrued at the rate of two hours each per week.

Application Procedure:

Application forms may be obtained from the office of the National Indian Health Board, located at 1020 15th Street, Room 4-H, Denver, Colorado 80202; telephone 303/534-5482; or from members of the National Indian Health Board.

Selection will be based upon information contained in the application form, whereby, five top applicants will be selected for personal interviews with the personnel selection committee of the National Indian Health Board.

Closing Date:

March 1, 1974.

Faculty Positions cont. on page 12

Faculty Positions, Cont. from page 11

Faculty Positions
1974 — 1975
Native American Studies
University of California
at Berkeley

University of California at Berkeley, Native American Studies invites applications for faculty positions to be filled in several areas of specialization for the 1974-1975 academic year. The doctorate is preferred. Salary and rank will be commensurate with experience and qualifications. Consideration will be given to the following areas of specialization: Indian Education, History, Law, Health, Politics, Economics, and Art (History and Practice). Applicants should submit a curriculum vitae to Richard W. Band, Coordinator, Native American Studies, 3413 Dwinelle Hall, University of California, Berkeley, California 94720. Program information will be transmitted immediately. Applications will also be considered for the position of Coordinator (Academic and Administrative Head). Light teaching duties possible but not necessary. Again, the doctorate is preferred. An Equal Opportunity Employer. Deadline: March 1, 1974.

National Institute of Educational Job Vacancies

The National Institute of Education, Department of Health, Education and Welfare, is interested in locating Native Americans in the educational and social science fields who are willing and able to fill staff and consultant positions in its agency. The following is a list of vacancies for senior level staff positions. NIE anticipates future vacancies as part of a normal turnover of personnel and is interested in maintaining a roster of minority persons who express an interest in educational research positions. Those interested in these positions should send resumes indicating (1) if they have any research experience and, if so, a description of the project(s) and (2) what positions in NIE they are interested in and feel qualified to fill, to: Elias A. Padilla, Research Liaison, National Institute of Education, Office of Human Rights, Department of Health, Education and Welfare, Washington, D.C. 20208. Also, anyone desiring more information may write or call Mr. Padilla at (202) 254-5510.

1. Office of Research Grants: Associate Director
2. Office of Research Grants: Study Group on Human Development, Chairman
3. Office of Research Grants: Study Group on Social Throught and Process, Chairman
4. Office of Research Grants: Study Group on Learning and Instruction, Chairman
5. Office of Research Grants: Study Group on Objectives and Evaluation, Chairman
6. Office of Research Grants: Study Group on Education Systems, Chairman
7. Office of Research and Exploratory Studies: Big City Schools/Rural Schools — Senior Associate
8. Office of Research and Exploratory Studies: Linguistic Communication — Senior Associate
9. Office of Research and Exploratory Studies: Measurement Study — Senior Associate
10. Office of Research and Exploratory Studies: Curriculum and Instruction Studies Task Force — Chairman
11. Office of Research and Exploratory Studies: Early Learning Task Force — Chairman
12. Office of Research and Exploratory Studies: Bilingual Education Task Force — Chairman
13. Office of Research and Exploratory Studies: Education Finance Task Force — Chairman
14. Office of Programmatic Research and Development: Associate Director
15. Office of Programmatic Research and Development: Assitant Director
16. Office of Research and Developmental Resources: Associate Director
17. Office of Research and Development Resources: Task Force on Intermediaries — Chairman
18. Office of Research and Development Resources: Task Force on Consumer Information — Chairman

If You Move . . .
If you move, please notify this office of your correct change of address as soon as possible. Also make sure that you give this office your complete address, including zip code, as much of our mail is returned because of insufficient address.

INDIAN EDUCATION

is the periodic publication of

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NIEA is a non-profit corporation founded in 1970, as an association of those involved in Indian education, for the educational, social, economic, and cultural benefit of Indians.

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AMERICAN INDIANS:

A Checklist of Current Books
Compiled by the NIEA Library
Project Staff.

Starred Enteries Indicate Native American Authors

Number 3, September 1973

ADULT BOOKS

AMERICAN INDIAN ART: FORM AND TRADITION. By The Walker Art Center and The Minneapolis Institute of Arts. Dutton, New York, 1972. 154 p. $12.95 hd. bk./$8.00 paper.

Catalog of the highly successful exhibition of American Indian art. This work includes essays by some of the most distinguished people in Indian art today. Reproductions are excellent. A must book.

THE BOOK OF AMERICAN INDIANS. By Ralph B. Raphael. Arco, New York, 1973. 144 p. $3.50.

Hopelessly out of date, this book, issued in 1954 considers the Indian in the past tense and states that the Indian Reorganization Act is the last word in Indian affairs. Definitely not recommended for purchase.

A CHICKASAW DICTIONARY. By *Jesse Humes and *Vinnie May James Humes. University of Oklahoma Press, Norman, 1973. 258 p. $10.00.

Ev[illegible]ne is to be congratulated on this publication, especially th[illegible]kasaw Nation for sponsoring it and the O.U. Press for p[illegible]g it. The arrangement is clear as is the pronunciation. Let us hope that it will be followed by an equally useable grammar and made available in paperback so that Chickasaw can once again be taught in the Chickasaw Nation.

DWELLERS AT THE SOURCE: SOUTHWESTERN PHOTOGRAPHS OF A. C. VROMAN, 1895-1904. By William Webb and Robert A. Weinstein. Grossman Publishers, New York, 1973. 213 p. $25.00.

One of a number of coffee table books designed to show the romantic Indian of old. This collection of photographs does an excellent job of portraying life of the southwestern Indians at the turn of the century.

THE EASTERN CHEROKEES. By Daniel Silver. Polyanthos, Cottonport, Louisiana, 1973. 122 p. $15.00.

Lists some 2,000 Cherokee living east of the Mississippi in 1851. Useful for research and geneological libraries.

THE ETHNICS IN AMERICAN POLITICS: AMERICAN INDIANS. By Frances Svensson. Burgess Publishing Co., Minneapolis, 1973. 53 p. $1.25.

Hard hitting and accurate, this book develops the issues in Indian-U.S. relations by describing the complexity of Indian identity, history of white-Indian relations, and contemporary political events. The scope of this book and the presence of discussion questions make it an excellent text for coursework.

FEDERAL HEALTH CARE: WITH RESERVATIONS. By Robert L. Kane and Rosalie A. Kane. Springer, New York, 1972. 180 p. $6.95.

Cle[illegible]d objective, Dr. Kane develops an excellent overview of [illegible]an Health Services operations on the Navajo Reservation. Th[illegible]ook is a must for all those concerned with Federal health care.

GLOOSKAP'S CHILDREN: ENCOUNTER WITH THE PENOBSCOT INDIANS OF MAINE. By Peter Anastas. Beacon Press, Boston, 1973. 216 p. $6.95.

Mr. Anastas uses a unique arrangement in his book to present a contemporary analysis of an eastern tribe. By using a combination of legend, oral history, documents, and his diary, the reader receives a clear indication of where it's at.

HEALTH PROBLEMS OF U.S. AND NORTH AMERICAN INDIAN POPULATIONS. By David Rabin, et. al. MSS Information, New York, 1972. 287 p. $15.00.

A compendium of articles on various aspects of clinical medicine as it relates to American Indians. The age of the articles, 5 to 8 years, somewhat decreases the usefulness of this work. It will be of value to field practitioners.

THE INDIAN: ASSIMILATION, INTEGRATION OR SEPARATION? By Richard P. Bowles, et. al. Prentice-Hall of Canada, Scarborough, Ont., 1972. 248 p.

A well balanced collection of articles, speeches and excerpts of longer works, mostly from Indian people. This book carefully examines all sides of Canadian Indian conditions. Questions are presented to guide discussion and it should be useful in the classroom.

THE IROQUOIS IN THE AMERICAN REVOLUTION. By Barbara Graymont. Syracuse University Press, Syracuse, N.Y., 1972. 359 p. $11.50.

The definitive history of how the Iroquois confederacy was used and abused by the British and Colonials during the American Revolution. The author takes particular pains to include the social and cultural background needed to fully comprehend their activities and relationships with the belligerents. Ms. Graymont has produced a valuable contribution to American Indian literature.

LITERATURE OF THE AMERICAN INDIAN. By *Thomas E. Sanders and *Walter W. Peek. Glencoe Press, New York, 1973. 534 p.

A collection of Indian literature, most of which has appeared elsewhere. The authors' selection of materials and their organization is sound. They include old stories, oratory, and the literature of Indian awareness.

LOOK TO THE MOUNTAINTOP. By Bernard L. Fontana. H. M. Gousha, San Jose, Calif., 1972. 121 p. $6.95.

Just the thing to give your friends who ask, "what are American Indians really like?" The background and concerns of American Indians are presented in short, concise articles by the likes of Vine Deloria, D'Arcy McNickle and others. Each article is accompanied with profuse and well selected photographs.

ONE HUNDRED MILLION ACRES. By *Kirke Kickingbird and *Karen Ducheneaux MacMillan, New York, 1973. 240 p. $6.95.

A blockbuster of a book, which at the same time relates how Indians were parted from their land and argues for its return, to form a viable land base. This book is no legal text, but is written for the normal person to understand and act upon. This is a must book.

THE ONLY GOOD INDIAN: THE HOLLYWOOD GOSPEL. By Ralph Friar and Natasha Friar. Drama Book Specialists, New York, 1972. 332 p. $12.50.

Unlike most books on entertainment, this one makes a strong charge against the industry – complicity in eroding American Indian culture. The authors document their case with expert care to show the industry has stereotyped distinct Indian cultures into one amorphous, degenerate pantomime. Most highly recommended.

R[illegible]BIT BOSS. By Thomas Sanchez. Knopf, New York, 1973. 468 p. $7.95.

An excellent first novel which details the first century of white contact among the Washo people. Sanchez has a strong literary style.

RECONSTRUCTION IN INDIAN TERRITORY. By Minnie Elizabeth Thomas Bailey. Kennikat Press, Port Washington, N.Y., 1972. 225 p. $11.50.

A one volume history of the social, political, and cultural effects of post-Civil War Reconstruction among the Five Civilized Tribes. Its value lies in marshalling the wealth of available materials in one compact volume.

RED CAPITALISM: AN ANALYSIS OF THE NAVAJO ECONOMY. By Kent Gilbreath. University of Oklahoma Press, Norman, 1973. 157 p. $2.95.

Tribal leaders have been stressing the need to regard Indian tribes as developing nations. In this work, Professor Gilbreath presents an outline for small business economic development in the Navajo Nation. O. U. Press is to be commended for printing a practical work of such obvious use.

SEEDS OF EXTINCTION: JEFFERSONIAN PHILANTHROPY AND THE AMERICAN INDIAN. By Bernard W. Sheehan. University of North Carolina Press, Chapel Hill, 1973. 301 p. $11.95.

Written documents of Indian-white relations made by European observers cannot normally be used to document Indian-white relations. In this case, however, Sheehan makes expert use of these materials in an appropriate place — the formulation [illegible] philosophical background of Indian policy in the Federal period. Sheehan develops the theory of Jeffersonian assimilation where the philosophic concepts of the enlightenment are applied to "the Indian problem." When this did not prove successful, whites applied the removal policy.

SHEM HAM & JAPHETH: THE PAPERS OF W. O. TUGGLE. By Eugene Current-Garcia. University of Georgia Press, Athens, 1973. 361 p. $12.50.

Journals and myths written and collected by William Tuggle during the period he was representing the Creek Nation on the orphan claim. His papers indicate a high degree of sensitivity to the Creek people and their needs. He was among the first to record the tar baby story.

SUZETTE LA FLESCHE: VOICE OF THE OMAHA INDIANS. By Margaret Crary. Hawthorn Books, New York, 1973. 178 p.

The story of what most Indian people regard as a mistake — allotment. Suzette LaFlesche, one of the first Indian women to receive a western education, is portrayed as a leader of her people in their effort to undertake the white man's way.

TO LIVE ON THIS EARTH: AMERICAN INDIAN EDUCATION. By Estelle Fuchs and Robert J. Havighurst. Doubleday, Garden City, N.Y., 1973. 375 p. $8.95.

The most important book in the field of Indian Education. Fuchs and Havighurst present the synopsis and findings of their monumental study of Indian education in a well written and documented form. This is a must book.

WHITE INTO RED. By Joseph Norman Heard. Scarecrow Press, Metuchen, N.J., 1973. 180 p.

The author has gathered some of the more exciting passages of captivities together in one document. The beginnings of analysis are present along with some tentative conclusions.

AMONG THE PLAIN INDIANS. By Lorenz Engel. Lerner, Minneapolis, 1970. 106 p. $6.95.

Undoubtedly the best graphics work in a children's book on American Indians. This book tells the story of Karl Bodmer and George Catlin and their trips among the plains tribes. Indian society, as the artist perceived it, is shown in print and accompanying color reproductions. A must book.

BRAVE EAGLE'S ACCOUNT OF THE FETTERMAN FIG[illegible] By Paul Goble and Dorothy Goble. Pantheon Books, New [illegible]rk, 1972. 58 p. $4.50.

The Gobles have produced an excellent children's book which tells the story of the Cheyennes' successful defense of their land. By combining an Indian account of the campaign and with pictures inspired by robe and ledger paintings, a successful result is achieved.

CHILDREN OF THE SUN: THE PUEBLOS, NAVAJOS AND APACHES OF NEW MEXICO. By *Maudie Robinson. Julian Messner, New York, 1973. 96 p. $5.29.

This childrens book presents present day life among the Indians of New Mexico. The photography and text are of high quality.

CHOCHISE: CHIEF OF THE CHIRICAHUAS. By Vada F. Carlson. Harvey House, Irvington-on-Hudson, N.Y., 1973. 174 p. $3.95.

A good picture of the famous Apache leader. Mrs. Carlson presents her readers the dilemma of man leading his people in changing times. Intermediate reading level.

DOG STORY. By *Oren Lyons. Holiday House, New York, 1973. 32 p. $3.95.

Exactly what the title states. This well written and illustrated story for children generates a great deal of interest due to its subject and setting in an Indian community. Intermediate reading level.

INDIAN CHIEFS. Lynne Deur. Lerner, Minneapolis, 1972. 103 p. $3.95.

An interesting and well conceived children's book. The lives of thirteen Indian patriots are included in this book. Valuable in the library and as a supplemental test in middle school curric[illegible]ms. Graphics add a great deal of interest.

INDIAN TRIBES OF NORTH AMERICA. By Marion E. Gridley. Hubbard Press, Northbrook, Illinois, 1973. 63 p. $4.95.

A reprint of a standard children's book on American Indians. The text is becoming dated and should be revised.

KEVIN CLOUD: CHIPPEWA BOY IN THE CITY. By Carol Ann Bales. Regnery, Chicago, 1972. Unpaged.

At last! Someone has produced a good childrens book on Indian life in the city. This book shows the day to day life of an urban Chippewa boy. Every Indian child should have access to this book.

ONCE MORE UPON A TOTEM. By Christie Harris. Atheneum, New York, 1973. 195 p. $5.95.

A collection of Indian literature re-written to reflect the interests of the young twentieth century reader. The author is technically expert. An interesting comparison to the Nez Perce book, NU MEE POOM TIT WAH TIT, by Allen Slickpoo, which is a direct translation.

OSCEOLA: THE STORY OF AN AMERICAN INDIAN. By Robert P. Johnson. Dillon, Minneapolis, 1973. 90 p. $3.95.

Another volume in Dillon's excellent series of juvenile biographies of American Indians, this is the story of the great Seminole leader, Osceola. Determined to keep his land he fought major elements of the U.S. Army to a standstill. A must book.

TINKER AND THE MEDICINE MEN. By Bernard Wolf. Random House, New York, 1973. 68 p. $4.95.

An excellent book for children which is able to bring out the lifestyle of a modern Navajo child. The text is well developed and the photographs are in excellent taste.

AMERICAN INDIANS. A CHECKLIST OF CURRENT BOOKS, is published quarterly by the National Indian Education Association Library Project, 3036 University S.E., Minneapolis, MN. 55414. It is distributed to NIEA members as part of their membership. Editor: Charles Townley.

AMERICAN INDIANS:

A Checklist of Current Books
Compiled by the NIEA Library
Project Staff.

Starred Entries Indicate Native American Authors **Number 4, January 1974**

ADULT BOOKS

INDIAN PARENT INVOLVEMENT IN EDUCATION: A BASIC SOURCE BOOK. By James E. Biglin and Wayne Pratt. ERIC Clearinghouse on Rural Education and Small Schools, Las Cruces, N.M., 1973. 98p.

Undecided about how best to increase Indian parent participation in the school you are responsible for? This book would make a good guide or text for a workshop for Indian parents, especially those on J.O.M. or Title IV Boards.

THE INDIANS. By Benjamin Capps. Time-Life Books, New York, 1973. 240p. $9.95

A stereotype in search of a theme. It frankly seems hard to imagine how the staff of Time-Life could confuse and distort the history of Plains Indians in the 19th century to the extent they have so obviously done. Not worth the price.

THE MESCALERO APACHE PEOPLE. By Henry F. Dobyns. Indian Tribal Series, Phoenix, 1973. 106p. $15.00

One of an excellent series of popular-level handbooks on Indian tribes. Dobyns traces the story of the Mescalero people from prehistory to the present. Individual copies are sold with a silver medallion. Libraries are eligible for reduced rates on application to the publisher. Highly recommended.

MASTERWORKS FROM THE MUSEUM OF THE AMERICAN INDIAN, HEYE FOUNDATION. By * Frederick J. Dockstader. Metropolitan Museum of Art, New York, 1973. 63p.

Catalog of an exhibition held at the Metropolitan Museum of Art. It shows the best of the extensive holdings of the Museum of the American Indian ranging from Mayan to Jerome Tiger and R. C. Gorman.

THE RED BLUECOATS: THE INDIAN SCOUTS. By Fairfax Downey and Jacques Noel Jacobsen, Jr. The Old Army Press, Ft. Collins, Colo., 1973. 204p. $7.95

Popular history of Indian Scout units in the U.S. Army. Although the book gives Indian scouts their deserved recognition as superior soldiers, the reader will also find stereotypes and racism, both expressed and implied.

SOCIAL ORGANIZATIONS OF THE WESTERN PUEBLOS. By Fred Eagan. University of Chicago Press, Chicago, 1973. 373p. $2.95

A new paperback edition of one of the standard social anthropologies of the Pueblo people. Pueblos include: Hopi, Hano, Zuni, Acoma, and Laguna. College level.

NOTICE: THIS IS AN INDIAN RESERVE. By * Sheila Erickson and Frederik Stevenson. Griffin House, Toronto, 1972. 83p. $4.50

An excellent mix of pictures and words combine to make this book a forceful essay on the condition of Indian people on Canadian Indian reserves. Highly recommended.

RED POWER ON THE RIO GRAND: THE NATIVE AMERICAN REVOLUTION OF 1680. By Franklin Folsom. Illustrated by * J. D. Roybal. Follett Publ. Co., Chicago, 1973. 144p. $5.95

This is the story of the 1680 Pueblo Revolution which pushed the Spanish from New Mexico for 13 years and forced reforms on their return. The writing style is straightforward and clear, making it useful for both secondary students and adults. A must book.

TWO GREAT SCOUTS AND THEIR PAWNEE BATTALION. By George Bird Grinnell. University of Nebraska Press, Lincoln, 1973. 299p. $3.45

The adventures of the brothers North and the first Indian battalion. An old book, recently issued in paperback, it gives the history of the Pawnee Battalion in the 19th century plains wars.

OSCEOLA: THE UNCONQUERED INDIAN. By William and Ellen Hartley. Hawthorn Books, New York, 1973. 293p. $8.95

Biography of the man who showed that it was possible for Indians to successfully challenge the U.S. Government. Written with strength, this is a most useful biography.

MY LIFE AND EXPERIENCES AMONG OUR HOSTILE INDIANS. By Oliver O. Howard. DaCapo Press, New York, 1972. 570p. $15.00

Contrary to its title, this book is an early example of Indian reform literature. Published in 1907, Howard presents a useful survey of the nineteenth century Indian wars and his thoughts on the treatment and future of Indian people. Important for research collections.

LOVE — INDIAN STYLE. By Louis Thomas Jones. Naylor, San Antonio, 1973. 145p. $5.95

Cloy and saccarin best describe this tome. The author manages to treat everything but the role of love, physical or platonic, among American Indian people. His occasional treatment of marital rites reminds us of Helen Hunt Jackson.

END OF THE TRAIL: THE ODYSSEY OF A STATUE. By Dean Krakel. University of Oklahoma Press, Norman, 1973. 196p. $8.95

Those interested in the famous statue, "The End of the Trail", the Indian head nickel, or their creator, James Earle Fraser, will find interesting reading in this book.

THE IDAHO INDIANS IN TRANSITION, 1805-1960. By Sven Liljeblad. Idaho State Museum, Pocatello, 1972. 112p. $4.00

A well organized and objective short work on societal and historical changes which have been observed among Idaho Indians since white contact. It is unfortunate Dr. Liljeblad did not cover the last ten years.

MEMOIRS, OFFICIAL AND PERSONAL. By Thomas L. McKenny. University of Nebraska Press, Lincoln, 1973. 340p. $3.95

Reprint of the memoirs of the architect of the Removal policy and administrator of Indian affairs from 1816-1832. Important information for research is presented, particularly on the Five Civilized Tribes.

DOG SOLDIERS, BEAR MEN, AND BUFFALO WOMEN. By Thomas E. Mails. Prentice-Hall, Englewood Cliffs, NJ, 1973. 384p. $20.00

Mails presents a forceful study of Plains Indian societies and cults as they existed between 1750 and 1850. In addition to the well written text, Mails has produced another set of excellent illustrations. A must book.

OUR INDIAN WARDS. By George W. Manypenny. DaCapo, New York, 1972. 436p. $12.50

An important reprint of the Indian Reform Movement in the 1880's. It deals with the history of Indian-White relations to that date. Important for research collections.

AMERICANIZING THE AMERICAN INDIAN: WRITINGS BY THE "FRIENDS OF THE INDIANS", 1880-1900. By Francis Paul Prucha. Harvard University Press, Cambridge, 1973. 358p. $12.50

A valuable collection of documents by active participants in the Indian reform efforts of the late 19th century. The reforms in this case were allotment, forced citizenship, and education. Through these means ethnocentric puritan reformers hoped to create red white men. Recommended for all public and academic libraries.

FIGHTING TUSCARORA. By * Clinton Rickard. Syracuse University Press, Syracuse, NY, 1973. 182p. $10.50

Clinton Rickard completed this story of his life shortly before his death in 1971. The life struggle of an Indian civil rights leader who fought for his people's continued welfare is shown. Skillfully edited by Barbara Graymont, it is a welcome addition to Indian literature.

NOON NEE-ME-POO, WE THE NEZ PERCES: CULTURE AND HISTORY OF THE NEZ PERCES. By * Allen P. Slickpoo. Nez Perce Indian Tribe, Lapwai, Idaho, 1973. 361p. $13.00

An excellent tribal history written as a project of the Nez Perce people. It covers the history and culture of the tribe to 1940. Sources for the book includes both historical documentation and local input. Highly recommended.

INDIAN NAMES IN CONNECTICUT. By James Hammond Trumbull. Shoe String Press, Hamden, Conn., 1973. 93p. $6.00

Locations and physical features in Connecticut which have Indian names are described in detail, locations given, and first description noted. This work will be useful to academic, large public, and map libraries.

THREE NEW REFERENCE WORKS

REFERENCE ENCYCLOPEDIA OF THE AMERICAN INDIAN. By Barry T. Klein. Todd Publications, Rye, NY, 1973. 2v.

An expansion and improvement over the first edition, omissions are still apparent, for example NIEA. One new section on urban Indian centers is most welcome. A necessary reference work.

THE INDIANS AND ESKIMOS OF NORTH AMERICA: A BIBLIOGRAPHY OF BOOKS IN PRINT THROUGH 1972. By Jack W. Marken. Dakota Press, Vermillion, SD, 1973. 200p. $5.00

Containing 4,000 books, this volume is an excellent beginning of a single list of all in-print books about American Indians. More intensive arrangement, a detailed index, and a list of publishers' addresses would be very useful to the person in the field. Highly recommended.

LITERATURE BY AND ABOUT THE AMERICAN INDIAN: AN ANNOTATED BIBLIOGRAPHY. By Anna Lee Stensland. National Council of Teachers of English, Urbana, IL, 1973. 208p. $3.95

Professor Stensland does a credible job of producing a fully annotated list of 350 books for secondary schools. Although some selections are questionable and evaluation criteria are not delineated, it will be a useful item for teachers and librarians. A must book for secondary schools.

CHILDRENS' BOOKS

WILLIAM WARREN. By * Will Antell. Dillon Press, Minneapolis, 1973. 56p. $4.95

One of the best volumes in the excellent "Story of an American Indian Series", Antell does a fine job of presenting the stories and lifestyle of the Anishinabe as lived by one of their leaders, William Warren. The unique and varied writing style of the book should make it interesting to all readers from fourth grade up.

YELLOW LEAF. By Mary Joyce Capps. Concordia, St. Louis, 1974. 120p. $1.75

A fiction story for teenagers, this book is about a young Cherokee girl who is separated from her family on the Trail of Tears and brought up by a white trapper. She eventually longs for her family and begins a search for them. The book is well written [illegible] subject to some factual inaccuracies. The illustrations [illegible] inappropriate at best.

LYNCOYA. By Margery Evernden. Henry Z. Walck, New York, 1973. 212p. $5.95

Historical novel on the life of Andrew Jackson's adopted Indian son. It is very difficult to excuse the patronistic theme and writing style as a reflection of the period. Young adult reading level.

THE DAYS OF THE TREATIES. By Kent Gooderham. Griffin Press, Toronto, 1972. 48p. + multimedia kit.

An excellent curriculum item, which shows the effect of white-Indian relations on the Indians of Canada. Intermediate-high school level.

AMERICAN INDIAN WOMEN. By Marion E. Gridley, Hawthorn Books, New York, 1974. 178p.

In this collective biography of historical and contemporary Indian women, Mrs. Gridley presents a mixed bag. In addition to the stereotypes, Pocahontas, etc., she does include some interesting contemporary people. This book will be useful in libraries which have limited collections on Indian women. Secondary level.

MARIA TALLCHIEF. By Marion E. Gridley. Dillon Press, Minneapolis, 1973. 74p. $4.95

Maria Tallchief prima ballerina is one of the best known Indian people in the country. This story of her life shows her intense desire to become the best in her craft while still retaining ties with her people, the Osage. Secondary level.

SAGE SMOKE: TALES OF THE SHOSHONE-BANNOCK INDIANS. By Eleanor B. Heady. Follett Pub., Chicago, 1973. 94p. $4.95

A collection of stories from Ft. Hall written for children. The stories are short and are useful for story hours for grades 2-6.

KIVIOK'S MAGIC JOURNEY. By James Houston. Atheneum Publishers, New York, 1972. 69p. $5.25

Adventures of Kiviok, an Eskimo folk hero, and his family. This book will be used by young readers and for story hours.

INDIANS OF THE WOODLAND: BEFORE AND AFTER THE PILGRIMS. By Beatrice Siegel. Walkert Co., New York, 1972. 94p. $4.41

An interesting book, due primarily to its organization, which consists of questions followed by short answers. Typical questions are: how did they look, what did they eat, etc. Grades 4-8.

WIZARDS AND WAMPUM: LEGENDS OF THE IROQUOIS. By Roger Squire. Abelard-Schuman, New York, 1972. 121p.

Collection of Iroquois stories rewritten for children. The literary style and graphics in the book will make it useful for children grades 3-6.

GERONIMO. By Charles Morrow Wilson. Dillon Press, Minneapolis, 1973. 74p. $4.95

Based heavily on Geronimo's autobiography, this book is an excellent presentation of the Apache and their leader, Geronimo. Useful as a textbook supplement and as a library book for intermediate levels.

AMERICAN INDIANS. A CHECKLIST OF CURRENT BOOKS, is published quarterly by the National Indian Education Association Library Project, 3036 University Avenue S.E., Minneapolis, MN 55414. It is distributed to NIEA members as part of their [illegible]bership. Editor: Charles Townley.

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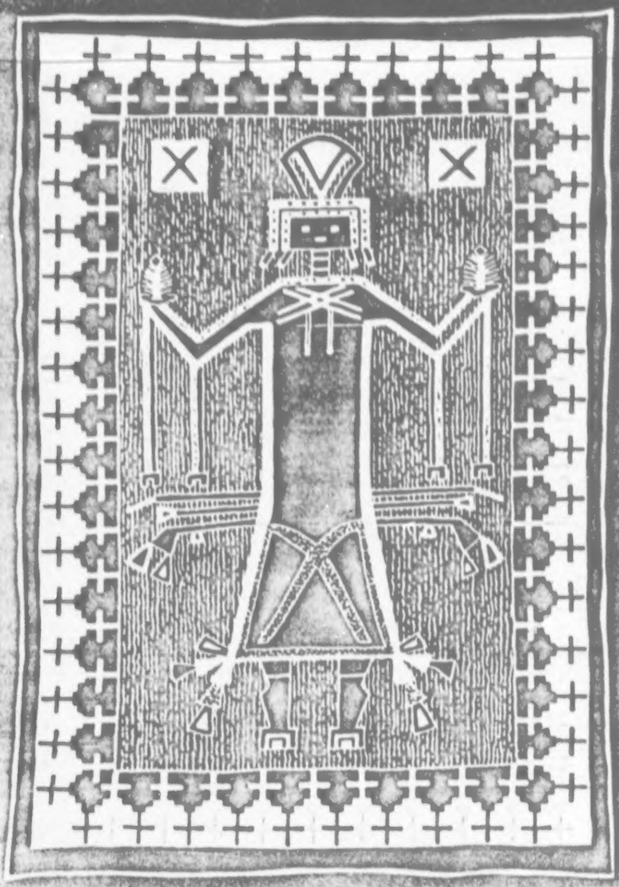
Goals for Indian Library and Information Service



A Joint Policy Statement of:
National Indian Education Association
and American Library Association

In order to meet informational needs of American Indians and to purvey and promote the rich cultural heritage of American Indians, the following goals are presented as guidelines for programs of library and information service serving American Indians.

Goal—All library and information service must show sensitivity to cultural and social components existent in individual Indian communities.

All forms of library service will require the application of bi-lingual and bi-cultural principles to insure success.

Goal—Indian representation, through appointment to local boards and creation of local advisory committees concerning service to and about American Indians, is essential for healthy, viable programs.

Goals should have input from those persons it attempts to serve; thus insuring programs and materials which will truly meet informational and other needs.

Goal—Materials which meet informational and educational needs and which present a bi-cultural view of history and culture, must be provided in appropriate formats, quality, and quantity to meet current and future needs.

The library should produce its own materials, if they are not available, in a language or format used by most of the community.

Goal—Library programs, outreach, and delivery systems must be created which will insure rapid access to information in a manner compatible with the community's cultural milibu.

Library programs in Indian communities must take into account that local community's cultural life style.

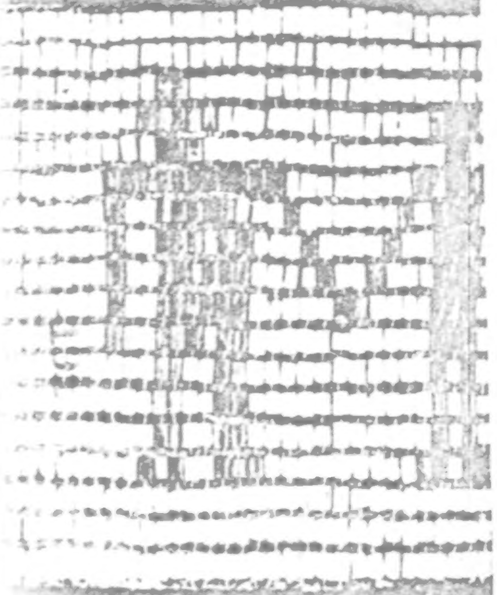
Goal—American Indian personnel trained for positions of responsibility are essential to the success of any program.

Recruitment and training programs must be devised and implemented.

Goal—Continuing funding sources for library and information service must be developed.

Library service, as a function of education, is a treaty right of American Indians.

Indian Librarian: Why?



Have you ever needed information on how to fix your car, apply for a college scholarship, or o[illegible]hat rights you have as an Indian person? These questions and many more like them can be answered by a librarian, a person who specializes in collecting, organizing, and distributing information. The problem is how many libraries have you seen on your reservation? Better yet, how many Indian librarians do you know?

The information gap for American Indians is widening year by year. Oral literature, held by the elders and spiritual leaders, dies with them. Few attempts are made to record, preserve, and transmit this heritage. Information necessary to compete in the non-Indian world grows every year. Without libraries, this information can not effectively be transferred to Indian people.

As an Indian Librarian, you can ensure that video-tape, audio-visual materials, books, and magazines geared to meet the specific information needs of Indian people are made available. You are in a position to help all peoples become aware of the strength of Indian civilization, and the richness of Indian heritage. You can sensitize non-Indians to the present and future goals of the Indian community.

Every level and type of library needs qualified Indian professionals—school, public, mobile and [illegible]emic libraries—all specialties are needed—administration, public services, technical services, information storage and retrieval, audio-visual specialist, subject specialist, archive management, and research.

Indian people want information for general education and entertainment and for better understanding of the background and potential solutions to problems affecting the Indian community today. As a professional in the field of technical processing you can collect meaningful information that Indians so vitally need and arrange it for easy access. As a librarian in public services, you can assist your people in locating information, and make them aware that library services are free and available to everyone. As a library administrator, you can build an institution which meets local needs.

APPENDIX C

SITE PUBLICATIONS

MOHAWK PEOPLE

Past & Present

"The project presented or reported herein was performed pursuant to a Grant from the U.S. Office of Education, Department of Health, Education, and Welfare. However, the opinions expressed herein do not necessarily reflect the position or policy of the U.S. Office of Education, and no official endorsement by the U.S. Office of Education should be inferred."

MOHAWK PEOPLE

Past and Present

A List of Print and Visual Media on Mohawk History, Culture and Current Events

by
Larry Garrow
Richard Jock
Ray Cooke

Akwesasne Library Culture Center
in cooperation with
National Indian Education Association Library Project
Hogansburg, New York
1974

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Mohawk—White Relations 13

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Mohawk Stories 15

Childrens Books 16

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The Past -

American Indians of the Northeast: How They Lived. Coronet Instructional Films, 1972. (Filmstrip) 47fr.

American Indians of the Northeast: Their History. Coronet Instructional Films, 1972. (Filmstrip) 46fr.
A general history of the Northeast Indians from pre-history to their life today.

American Indians of the Northeast: Their Religions. Coronet Instructional Films, 1972. (Filmstrip) 48fr.

Beauchamp, William M. "A History of the New York Iroquois." *New York (State). Museum. Bulletin*, no. 78(1905), 125-461.
An extensive historical summary of the Iroquois.

Beauchamp, William M. *The Iroquois Trail, or Foot-Prints of the Six Nations in Customs, Traditions, and History*. Fayetteville, N.Y.: H.C. Beauchamp, 1892. 154p.

Beauchamp, William M. *Civil, Religious and Mourning Councils and Ceremonies of Adoption of the New York Indians*. New York (State). Museum. Bulletin, no. 113. Albany: State Printer, 1907. 451p.
Describes the role of the Council among the Iroquois people.

Bishop, M. "Four Indian Kings in London; Journey of Mohawk Sachems lead by Philip Schuyler in 1709-10." *American Heritage*, XXIII (1971), 62-65.
Story of an important chapter of Indian-White relations in which Mohawk-British relations were secured.

Bonham, Milledge. "The Religious Side of Joseph Brant." *Journal of Religion*, IX(19-), 398-418.
The author presents an argument showing that Joseph Brant possessed a spirit of concern for his people of such magnitude that religious affiliation was unimportant.

Brant-Sero, John O. "Views of a Mohawk Indian." *Journal of American Folklore*, XVIII(1905), 160-162.
Views of an acculturated Mohawk man at the turn of the century.

Buehrle, Marie C. *Kateri of the Mohawks.* Milwaukee: Bruce Publ. Co., 1954. 192p.

Biography of the venerated Mohawk woman from Caughnawaga.

Carse, M.R. "The Mohawk Iroquois." *Archeological Society of Connecticut. Bulletin,* XXIII(1949), 3-53.

An excellent summary of Mohawk culture as it changed through White contact.

Clarke, Noah T. "The Wampum Belt Collection of the New York State Museum." *New York (State). Museum. Bulletin,* no. 288 (1931), 85-121.

History and physical features of each belt in the collection.

Champlain and the Iroquois. Modern Learning Aides. 1968. (Filmstrip) 23fr.

Colden, Cadwallader. *The History of the Five Indian Nations.* Ithaca, N.Y.: Cornell University Press, 1969. 179p.

An excellent work on Iroquois-White relations in the frontier period. Presented in an unbiased manner with great attention to detail.

Cusick, David. "Sketches of Ancient History of the Six Nations." see, Beauchamp, *The Iroquois Trail.*

Deserontyon, John. "A Mohawk Form of Ritual Condolence, 1782." *New York (City). Museum of the American Indian, Heye Foundation. Indian Notes and Monographs,* X(1929), 87-110.

Reproduction and translation into English of a Mohawk manuscript of ritual condolence.

Donaldson, Thomas. *The Six Nations of New York.* U.S. Bureau of the Census. 11th Dicennial Census, 1890. Indians Taxed and Not Taxed. Extra Census Bulletin. Washington, D.C.: U.S.G.P.O., 1892. 89p.

An excellent report of the general conditions of St. Regis and other United States reservations in 1890. Some cultural and social bias is indicated.

Donovan, Herbert D.A. *Fort Covington and Her Neighbors.* New York: O'Hare Books, 1963. 447p.

A history of Fort Covington and environs including the history of the St. Regis reservation and some of its contemporary people.

Ellis, Albert G. "Recollections of Eleazer Williams." *Wisconsin (State). Historical Society. Collections,* VIII(1879), 320-369.

Discussion of Williams life and its connection with St. Regis. A great deal of the information is concerning his claim of being the lost Dauphin.

Fadden, Ray. *The Creation.* Hogansburg, N.Y.: Akwesasne Mohawk Nation, 1947. 89 p.

Fadden, Ray. *History of the St. Regis-Akwesasne Mohawks.* Hogansburg, N.Y.: Akwesasne Mohawk Nation, 19- . 32p.
A short history of the St. Regis Band.

Fadden, Ray. *Monuments to the Six Nations Indians.* Hogansburg, N.Y.:Akwesasne Mohawk Counselor Organization, 19- . 68p.
Descriptions of the Mohawk and Iroquois monuments and short histories of their subjects.

Fadden, Ray. *Sa-ko-ri-on-nie-nio, Our Great Teacher.* Hogansburg, N.Y.: Akwesasne Mohawk Nation, 1947. 25p.
The story of Handsome Lake.

Flexner, James T. *Mohawk Baronet: Sir William Johnson of New York.* New York: Harper, 1959. 400 p.
Life of Sir William Johnson emphasizing his relations with the Mohawk Tribe.

Geography of the Hudson Valley and its Indian Inhabitants. New York State Filmstrips, 1959. (Filmstrip) 27fr.
Story of Indian people in the Hudson Valley.

Grassmann, Thomas. *The Mohawk Indians and their Valley; being a Chronological Documentary Record to the End of 1693.* Schenectady, N.Y.: Hugo Photography and Print Co., 1969. 722 p.
An accurate account of the first contact between Whites and Mohawks.

Hamilton, Milton. "Joseph Brant—the Most Painted Indian." *New York History,* XXXIX(1958), 119-132.
Tells how and why Brant was painted as well as his social acceptability.

Hamilton, Milton. *Sir William Johnson and the Indians of New York.* Albany: State Education Dept., 1967. 47p.
A brief review of Indian participation in the Revolutionary War.

Hamilton, Milton. "Sir William Johnson's Wives." *New York History,* XXXVIII(1957).
Article on the status and number of wives. Particular emphasis on Molly Brant.

Harrington, Mark R. "Quaint Quillwork." *Masterkey,* XXXV(1961), 116-117.
A description of a dyed quillwork design on a Mohawk birchbark box.

Hawking, J.J. "Joseph Brant, Warrior and Statesman." *Brant Historical Society. Papers,* I(1912), 72-77.
A tribute to the man.

Hewitt, John N.B. "Some Portraits of Thayendanega." *New York (City). Museum of the American Indian. Heye Foundation. Indian Notes and Monographs,* V(1928), 207-217.
An article on the various portraits of Joseph Brant.

Heye, Geroge G. "Wampum Collection." *New York (City). Museum of the American Indian. Heye Foundation. Indian Notes and Monographs,* VII(1930), 320-324.
Photos and descriptions of the Museum's wampum collection.

Hunt, George T. *The Wars of the Iroquois: A Study in Intertribal Trade Relations.* Madison: University of Wisconsin Press, 1940. 209p.
An important study of the trade wars.

Indian and White Relations. New York State Filmstrips, 1960. (Filmstrip) 27fr.

Introduction to Iroquois Society. New York State Filmstrips, 1960. (Filmstrip) 29fr.
Shows home life of the 16th and 17th Centuries.

The Iroquois, People of the Longhouse. Troll Associates, 1970. (Filmstrip) 42fr.
Study of Iroquois society.

Johnston, Charles M. "Joseph Brant; the Grand River Lands and the Northwest Crisis." *Ontario History,* LV(1963), 267-282.
The political negotiations for the Six Rivers Reserve.

Johnston, Charles M. "Molly Brant: Mohawk Matron." *Ontario History,* LVI(1964), 105-124.
A description of how Johnston and his wife, Molly, combined their mutual political power to make the Mohawk-British alliance work during the Revolutionary War.

Lathers, William and Sheehan, Edward J. "The Iroquois Occupation of the Mohawk Valley." *Van Epps-Hartley Bulletin,* II(1937), 5-9.
The locations and movements of the Mohawk towns are traced.

Lydekker, John W. *The Faithful Mohawks.* Cambridge: Cambridge University Press, 1938. 206p.
A history of the Mohawk-British alliance prior to and during the Revolutionary War.

Orchard, W.C. "Mohawk Burden-Straps." *New York (City). Museum of the American Indian, Heye Foundation. Indian Notes and Monographs,* III(1926), 39-68.

Orion, Daniel. "Corn in the Culture of the Mohawk Iroquois." *Economic Botany,* XVIII(1964), 60-66.

Pound, Arthur. *Johnson of the Mohawks.* New York: Macmillan, 1930. 566p.

A biography of Johnson, emphasizing his military career and personal life.

Ritchie, William A. *The Archeology of New York State.* Garden City, N.Y.: Natural History Press, 1965. 392p.

The best contemporary work on Iroquois archeology.

Ritchie, William A. *Indian History of New York State.* New York (State). Museum. Educational Leaflet Series, 16-18. Albany: State Printer, 1950.

General information on the Iroquois people and their early history.

Rowell, Mary King. *Contributions to Mohawk Ethnography.* Archeological Society of Connecticut. Bulletin, no. 17. New Haven, Conn.: 1946. 140p.

Schellbach, L. "An Historic Iroquois Warclub." *New York (City). Museum of the American Indian. Heye Foundation. Indian Notes and Monographs,* V(1928), 137-166.

Photos and history of a Mohawk warclub given to Sir William Johnson.

Schoolcraft, Henry R. *Notes on the Iroquois.* Albany: Erastus H. Pease and Co., 1847. 498p.

A well regarded general history and ethnology of the Iroquois. Contains distinct information on the Mohawks.

Scott, John. "Joseph Brant at Fort Stanwix and Oriskany." *New York History,* XIX(1938), 399-406.

Historically confusing description of Brant's role and participation in the battles of Fort Stanwix and Oriskany during the Revolutionary War.

Smith, G.J. "Captain Joseph Brant's Status as Chief, and some of his Descendents." *Ontario History,* XII(1920), 89-101.

Discusses Brant's status as an Iroquois leader. Descendents are listed.

Stites, Sara H. *Economics of the Iroquois.* Lancaster, Penn.: Bryn Mawr College Press, 1905. 156p.

Subsistence. New York State Filmstrips, 1960. (Filmstrip) 29fr.

How Indians obtain and prepare food.

Technology. New York State Filmstrips, 1960. (Filmstrip) 29fr.

Material culture of American Indians in New York State.

Trelease, Allen W. *Indian Affairs in Colonial New York.* Ithaca, N.Y.: Cornell University Press, 1960. 379p.

Summary of Iroquois diplomacy with other tribes, the French, English, and Dutch.

U.S. National Archives and Records Service. "Canada, General." *List of Cartographic Records of the Bureau of Indian Affairs,* no. 78. (Map)

Copy of plan and survey, dated 1809, of that part of the St. Regis Indian lands lying within the Province of Lower Canada.

U.S. National Archives and Records Service. "St. Regis Indian Reservation." *List of Cartographic Records of the Bureau of Indian Affairs,* no. 284. (Map)

Copy of 1799 survey of 6 miles square land reserved for the use of the Indians of the village of St. Regis.

Village Life. New York State Filmstrips. (Filmstrip) 35fr.

Shows the village and extended families.

Wallace, Paul A.W. *Conrad Weiser, 1696-1760: Friend of Colonist and Mohawk.* Philadelphia: University of Pennsylvania Press, 1945. 648p.

Biography of one of the early Indian agents and his relations with the Mohawks.

Wynne, John J. "The Mohawk Martyr Missionaries." *New York (State). Historical Association. Proceedings,* XIII(1932), 59-74.

History of the Joques mission.

The Present-

Akwesasne Library Cultural Center. *Newsletter*. Hogansburg, N.Y.: 1970- .

Akwesasne Mohawk Nation. *Where Do We Go From Here?* Hogansburg, N.Y.: 1961, 52p.

A collection of material from other publications concerning the jailing of a Mohawk refused to move from her lands on the St. Regis Reservation.

Akwesasne Mohawk Nation. *The Records, Laws, and History of the Akwesasne Mohawk Counselor Organization*. Hogansburg, N.Y.: 19- . 46p.

Photographs and short biographies of Mohawk people in the 20th Century.

Akwesasne Mohawk Nation. *We the Members of the Akwesasne Mohawk Counselor Organization Honor and Revere Those, Our Ancestors, Who Fought and Died for Their Country*. Hogansburg, N.Y.: 194- . 1p.

A listing of Mohawk dead in World War II.

Akwesasne Notes. Rooseveltown, N.Y.: 1967- .

An important source for current Mohawk events.

American Indians of the Northeast: Their Life Today. Coronet Instructional Films, 1972. (Filmstrip) 49fr.

Depicts contemporary life patterns of Northeast Indians on the reservation and in the city.

Conly, R.L. "Mohawks Scrape the Sky." *National Geographic Magazine*, CII(1952), 133-42.

An interesting, but paternalistic article about Mohawk participation in high steel construction in New York City.

Culin, Stewart. "Games of the North American Indians." *U.S. Bureau of American Ethnology. Annual report*, 24th. (1907), 1-811.

An excellent description of lacrosse appears on pages 562-616.

Elliot, L. "Daredevils Who Follow the High Steel," *Readers Digest*, (April 1959), 145-146.

History of how the Mohawk people became involved in ironwork.

Fadden, Ray. *The Akwesasne Mohawk Counselor Organization*. Hogansburg, N.Y.: Akwesasne Mohawk Nation. 19- .

Fadden, Ray. *Akwesasne-St. Regis Reservation.* Hogansburg, N.Y.: Akwesasne Mohawk Nation, 19-. (Map)

A map of the St. Regis Reservation complete with roads and location of dwellings.

Fadden, Ray. *Conversation as the Indian Saw It.* Hogansburg, N.Y.. Akwesasne Mohawk Nation, 1948. 7p.

Fadden, Ray. *The Great Gift, Tobacco.* Hogansburg, N.Y.: Akwesasne Mohawk Nation, 1947. 6p.

Fadden, Ray. *Indian Achievements, Principles, and Events.* Hogansburg, N.Y.: Akwesasne Mohawk Nation, 19- . 1p.

Fadden, Ray. *Six Nation Iroquois Confederacy (WWII).* Hogansburg, N.Y.: Akwesasne Mohawk Nation, 19- . 10p.

A tribute to and a list of Iroquois veterans of World War II.

Fenton, William N. "Iroquois Suicide: A Study in the Stability of a Culture Pattern," *U.S. Bureau of American Ethnology. Bulletin,* no. 128(1940), 79-138.

Fenton, William N. "Masked Medicine Societies of the Iroquois." *Smithsonian Institution. Board of Regents. Annual report,* (1940), 397-431.

An in-depth report on masked medicine societies in Iroquois culture. Covers history, false faces, societies, and ceremonies.

Fenton, William N. *Symposium on Local Diversity in Iroquois Culture.* U.S. Bureau of American Ethnology. Bulletin, no. 149. Washington, D.C.: U.S.G.P.O., 1952. 187p.

Fenton, William N. *Songs from the Iroquois Longhouse.* Washington: The Smithsonian Institution, 1942. 34p.

Freilich, Morris. "Cultural Persistence Among the Modern Iroquois." *Anthropos,* LIII(1958), 473-483.

A study of Caughnawaga steel workers as related to past war activities.

Freilich, Morris. "Scientific Possibilities in Iroquoian Studies: an Example of Mohawks Past and Present." *Anthropos,* LVIII(1963), 171-186.

Frisch, Jack A. "Revitalization, Nativism, and Tribalism among the St. Regis Mohawks." Unpublished Ph.D. thesis, University of Indiana, 1970.

Hale, Horatio E. *The Iroquois Book of Rites.* Toronto: University of Toronto Press, 1963. 222p.

A historical and in-depth study of the midwinter ceremony among the Iroquois.

Hewitt, John N. "Iroquoian Cosmology." *U.S. Bureau of American Ethnology. Annual report,* (1904), 127-360.

Posluns, Michael. "Conflict at Akwesasne." *Canadian Welfare,* XLVII(1971), 4-9.

Indicates Canadian-Indian conflicts.

Schurmacher, Emile C. "High Steel's for Indians." *Nations Business,* XL(January 1952), 64-65.

A paternalistic piece on Mohawk ironworkers.

God Help the Man Who Would Part With His Land. National Film Board of Canada, 1968. (Motion picture) 47min.

Shows problems in a current Indian-White land dispute. Centered in and around St. Regis.

Ghobashy, Omar. *The Caughnawaga Indians and the St. Lawrence Seaway.* New York: Devin-Adair, 1961. 137p.

The movement of the Caughnawaga Mohawks in lieu of flooding brought on problems in law and ethics. These are interpreted through the eyes of the tribal attorney.

Gzowski, Peter. "Portrait of the Beautiful Segregationalist." *Maclean's Magazine,* (May 1964), 13-14, 31-35.

An article concerning the nationalistic activities of a young Caughnawaga woman.

Mathur, Mary E.F. "The Jay Treaty and the Confrontation at St. Regis Boundary." *Indian Historian,* n.s. III(1970), 37-39.

An explanation of the legal grounds for free trade and free access on the St. Regis Reservation.

Mitchell, J. "Reporter at Large." *New Yorker,* XXV(September 17, 1949), 38-40.

An in-depth article discussing the activities of Mohawk ironworkers from Caughnawaga, their life in the city, and their aspirations to return to the reservation.

Peck, M.A. "Caughnawaga." *Canadian Geographical Journal,* X(1935), 92-100.

A visit to Caughnawaga in 1935.

Traveling College. National Film Board of Canada. 1964. (Motion picture) 10min.

Shows the Mohawk Traveling College.

Voget, Fred. "Kinship Changes at Caughnawaga." *American Anthropologist,* LV(1951), 385-94.

Shows the evolutionary changes in the kinship system from that of a native society to one of emergent nuclear families.

Waugh, Frederick W. *Iroquois Foods and Food Preparation,* Canada. Department of Mines, Memoir, vol. 86. Ottawa: King's Printer, 1916. 235p.

An excellent and extensive survey.

Wilson, Edmund. *Apologies to the Iroquois.* New York: Farrar, Straus, and Cudahy, 1960. 310p.

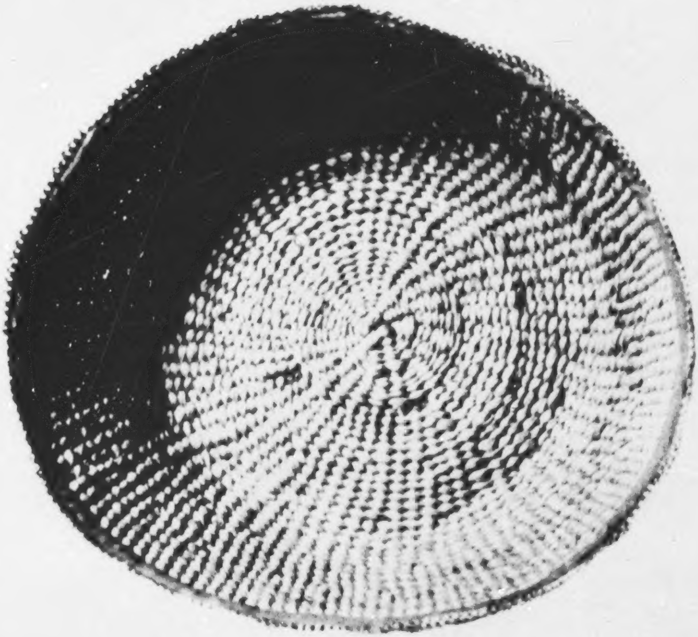
By far the most comprehensive work on the 20th Century Mohawk. Wilson deals with the development of ironwork and with the reservations in the 20th Century.

World on the Turtles Back (spirits, festivals, and rituals.) New York State Filmstrips, 1960. (Filmstrip) 29fr.

Sacred festivals and rituals of the Iroquois Indians.

You Are on Indian Land. National Film Board of Canada, 1970. (Motion picture) 37min.

A report of the bridge blockade and customs controversy at St. Regis.



Arts and Crafts -

American Indians of the Northeast: Their Handicrafts. Coronet Instructional Films, 1972. (Filmstrip) 46fr.

Presents finely decorated handiwork of the early Northeast Indians and the continuance of these crafts today.

Beauchamp, William M. "Aboriginal Use of Wood in New York." *New York (State). Museum. Bulletin,* no. 89(1905), 87-272.

A survey based on historical artifacts, early drawings, and records.

Beauchamp, William M. "Horn and Bone Implements of the New York Indians." *New York (State). Museum. Bulletin,* no. 50(1902), 241-353.

Survey of the history, manufacture, and use of horn and bone in Iroquois society.

Beauchamp, William M. *Metallic Ornaments of the New York Indians.* New York (State). Museum. Bulletin, no. 73. Albany: State Printer, 1903. 120p.

Survey of the history, manufacture, and use of metallic ornaments among the Iroquois people.

Beauchamp, William M. "Wampum and Shell Articles Used by New York Indians." New York (State). Museum. Bulletin, no. 41(1901), 319-480.

Summary of the history, manufacture, and use of wampum and shell among Iroquois people.

Carving a Ritual Mask. Ealing Corp., 1969. (Motion picture) 4min.

Shows the steps in carving a falseface.

Fadden, Ray. *Costume of the Iroquois Man.* Hogansburg, N.Y.: Akwesasne Mohawk Nation, 1948. 10p.

Fadden, Ray. *Wampum Belts.* Hogansburg, N.Y.: Akwesasne Mohawk Nation, 1947. 14p.

A short description of the utilization and meaning of Iroquois wampum belts.

Iroquois Craft Sampler. New York State Historical Association, 1970. (Slides) 80s.

Slide set showing processes involved in making traditional craft objects.

Jock, Richard L. and White, David P. "Akwesasne Arts and Crafts: *Feasibility study.*" (Manuscript)

A report done by two Akwesasne Mohawk people after a summer of interviews and research.

Mohawk Government-

Akwesasne Mohawk Nation. *Civil Council of the Confederation of the Six Nations.* Hogansburg. New York: Akwesasne Mohawk Nation, 19- . 1p.

Describes the use of wampum, the workings of the League, names of the Sachems, and clans.

Brant-Sero, John O. "The Dekanawideh, Law Givers of the Caniengahagas." *Man,* I(1901), 166-170.

Describes the Iroquois system of government as given by Dekanawideh.

Fadden, Ray. *The Formation of the Ho-de-no-sau-ne, or League of the Five Nations.* Hogansburg, N.Y.: Akwesasne Mohawk Nation, 1947. 26p.

The story of how Dekanawideh and Hiawatha formed the League of the Five Nations.

Great Peace. New York State Filmstrips, 1960. (Filmstrip) 30fr.

Describes the political organization of the Iroquois.

Morgan, Lewis H. *League of the Iroquois.* New York: Corinth Books, Inc., 1962. 478p.

This book has been acclaimed for its accuracy and insight.

Wallace, Paul A.W. "Return of Hiawatha." *New York History,* XXIX (1946), 385-403.

An excellent presentation of the traditional legend of Hiawatha and the history of the League of the Iroquois. Discusses what made the Iroquois Confederacy and its people so successful, and the continuing relevance of the legend of Hiawatha.

Wallace, Paul A.W. *The White Roots of Peace.* Empire State Historical Publication, no. 54. Port Washington, N.Y.: I.J. Freedman, 1946. 57p.

A well told account of the legends of the formation of the Iroquois Confederacy. Very suitable for children or adults with limited reading capacity.

Mohawk-White Relations -

Canada, Archives. *Indians Treaties and Surrenders from 1680-1890.* Ottawa: Queen's Printer, 1891. 2v.

Gunther, Gerald. "Governmental Power in New York Indian Lands—A Reassessment of a Persistent Problem in Federal-State Relations." *Buffalo Law Review,* VIII(1958), 1-26.
History and interpretation of laws relating to Iroquois land in the state of New York.

Hill, E.V. "The Iroquois Indians and Their Lands Since 1783." *New York History,* XI(1930), 335-353.
Traces the history of land transfers to 1930.

Kappler, Charles. *Indian Laws and Treaties.* Washington, D.C.: U.S.G.P.O., 1903-1927. 5v.

Manley, Henry S. "Indian Reservation Ownership in New York." *New York State Bar Bulletin,* (1960), 134-138.
Examines the question of private ownership of reservation lands.

New York (State). *Consolidated Laws of New York. Book 25. Indians.* Albany, N.Y.: 1960.
Compilation of laws and regulations currently in force on New York State Indian reservations.

New York (State). Legislature. Joint Committee on Indian Affairs. *Report.* Albany: New York State Printer, 1948- .
The annual report of the committee's activities.

New York (State). Interdepartmental Committee on Indian Affairs. *The Indian Today in New York State.* Albany: New York State Printer, 1956- .
An irregular serial outlining the current status of American Indians in New York State.

New York (State). Legislature. Assembly. Committee on Claims. *Report of the Committee on Claims of the British-St. Regis Indians.* Albany: New York State Printer, 1954. 4p.

New York (State). Legislature. Assembly. Committee on Indian Affairs. *Report of the Committee on Indian Affairs in Relation to the Petitions of the St. Regis and Onondaga Tribes of Indians as to Their Annuities and Leases.* Albany: The State Printer, 1870. 27 p.

New York (State). Legislature. Assembly. Committee on the Internal Affairs of Towns and Counties. *Report in Relation to Compensating St. Regis Indians for Certain Islands in the St. Lawrence River.* Albany: New York State Printer, 1883. 3p.

New York (State). Legislature. Assembly. Special Committee to Investigate the Indian Problem of the State of New York. *Report.* Albany: Troy Press, 1889. 410p.

A key work in the history of New York Mohawks. This report prints all key documents in State-Indian relations. Note the paternalistic title.

Pound, Cuthbert. "Nationals Without a Nation: The New York State Tribal Indians." *Columbia University. Columbia Law Review*, XXII(1922), 97-102.

Analyzes the application of criminal laws on Iroquois reservations in the state of New York.

United States. (Laws, etc.). *U.S. Code. Title 25. Indians.* St. Paul: West's Pub. Co., 18-

Compilation of law and regulations enforced by the Bureau of Indian Affairs.

Mohawk Language-

Bruyas, Jacques. "Radical Words of the Mohawk Language with their Derivatives." *New York (State). Cabinet of Natural History. Annual Report*, XVI(1863), Appendix E, 1-123.

A Latin-French-Mohawk dictionary.

Bonvillian, Nancy and Francis, Beatrice. *English-Mohawk Dictionary.* Albany: University of the State of New York, 1971.

Current dictionary of Mohawk usage.

Elliot, Adam. *Vocabulary of the Mohawk and Cayuga Languages, Dated 1845.* See, Schoolcraft, *Notes on the Iroquois.*

Mohawk Stories -

Beauchamp, William M. *Iroquois Folklore, Gathered from the Six Nations of New York*. Empire State Historical Publication, no. 31. Port Washington, N.Y.: I.J. Friedman, 1965. 247p.

Fadden, Ray, *Collection of Mohawk Legends*. Hogansburg, N.Y.: Akwesasne Mohawk Nation, 1948. 8p.

Includes: (1) How Man Was Created, (2) The Discovery of Fire, a Tradition, (3) The Wampum Bird, (4) The Invention of Bow and Arrow, a Tradition, and (5) The Rabbit Dance.

Fadden, Ray. *The Gift of the Great Spirit*. Hogansburg, N.Y.: Akwesasne Mohawk Nation, 1947. 8p.

Legend of how the Bear Clan became keepers of the medicine in the Iroquois society.

Fadden, Ray, *The Hermit Trush*. Hogansburg, N.Y.: Akwesasne Mohawk Nation, 1948. 8p.

Fadden, Ray. *The Seven Dancers*. Onchiota, N.Y.: Six Nations Indian Museum. 1947. 8p.

A story of seven Mohawk dancers and how they were witched into flickering stars in the heavens.

Fadden, Ray. *Thunderboy*. Hogansburg, N.Y.: Akwesasne Mohawk Nation, 19- .

Story of the relationship between the Thunder people and the Indians.

Fadden, Ray. *Why We Have Mosquitoes*. Hogansburg, N.Y.: Akwesasne Mohawk Nation. 1947. 6p.

A miniscule legend on this subject.

Harrington, Mark R. "Da-ra-sa-kwa, a Caughnawaga Legend." *Journal of American Folklore*, XIX(1906), 127-129.

A short story of the underwater people.

Hiawatha's Childhood. Lumin Films, 1967. (Filmstrip) 80fr.

A dramatization of the third part of Longfellow's poem.

How Bear Lost His Tail. National Film Board of Canada. 1966. (Filmstrip) 31fr.

Iroquois legend for young children.

"The Indian Legend of Hiawatha." *Modern Language Association. Publications*, XXXVII(1922), 128-140.

A critique of Longfellow's classical poem in light of the traditional Indian legend of Hiawatha.

Speck, Frank G. and Beck. H.P. "Old World Tales Among the Mohawks." *Journal of American Folklore*, LXIII(1950), 285-308.

Describes the adoption and changes made in European stories for use among the Mohawks.

Childrens' Books-

Alderman, Clifford. *Joseph Brant, Chief of the Six Nations.* New York: Messner, 1958.
A story of the Mohawk hero designed for children with a 7th to 9th grade reading level.

Baker, Betty. *Little Runner of the Longhouse.* New York: Harper, 1962. 63p.
Childrens' book about the adventures of an Iroquois child. Designed for those with first or second grade reading level.

Bleeker, Sonia. *Indians of the Longhouse.* New York: Morrow, 1950. 160p.
Part of the series designed to show the lifestyles of various tribes of Indians. Designed for 4th to 7th grade reading level.

Gridley, Marion E., *The Story of the Iroquois.* New York: Putnam, 1969. 63p.
Presents the development of the Iroquois lifestyle from 1570 on. Some vagueness is indicated in the organization of the Confederacy. 4th to 7th grade reading level.

New York (State). Education Department. *Living and Working in Indian Communities.* Albany: New York State Printer, 1949. 29p.
Shows the present conditions of Iroquois communities in New York State. Designed for 3rd and 4th grade social studies units.

New York (State). Education Department. *Living and Working in Indian Times.* Albany: New York State Printer, 1947. 17p.
A unit for 3rd and 4th grade social studies class on Iroquois society in the early development of New York State.

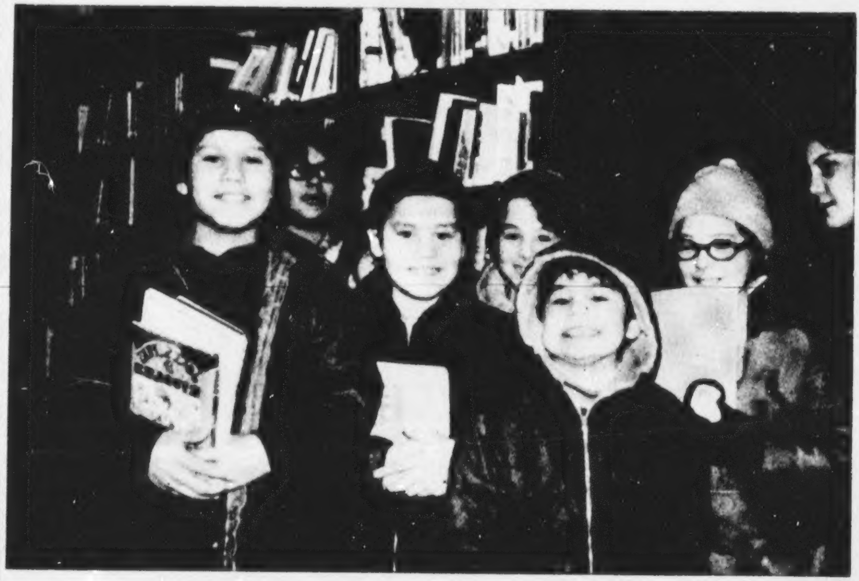
Norman, Charles. *Orimha of the Mohawks; the Story of Pierre Esprit Radisson Among the Indians.* New York: Macmillan, 1961. 94p.
This is a story of how Pierre Esprit Radisson became a Orimha of the Mohawks. Designed for 6th to 10th grade reading level.

Parker, Arthur C. *Redstreak of the Iroquois.* Chicago, 1895. 191p.
A children's book about the Iroquois life and the formation of the League. Well written for children with a 6th to 10th grade reading level.

Shippen, Katherine Binney. *Lightfoot: The Story of an Indian Boy.* New York: Viking, 1950. 122p.
An adventurous story built around the life of an Iroquois boy. 4th to 7th grade reading level.

Raskin, Joseph. *Indian Tales.* New York: Random, 1969. 63p.
A collection of Iroquois legends designed for children from the 2nd to the 5th grade.

Urell, Catherine and Chatfield, Jennifer. *Indians, Settlers, and Pioneers.* Chicago: Follett, 1955. 224p.
A New York State history book for children. The account of Mohawk life is largely fictional and almost totally inaccurate in its influence on early settlers and vice versa.



Where to find more...

The **AKWESASNE LIBRARY CULTURE CENTER** is the place to look for more information. The staff will be happy to help you find any information that you need. Drop by or call 358-2240. Any suggestion for improving this guide or the Mohawk Collection are welcome.

Mohawk—Past and Present is taken from a larger research bibliography titled *A Selective Bibliography of the Mohawk People.* It is available at the Akwesasne Library Culture Center. Other works which have been useful are:

Library Services Institute for Minnesota Indians, University of Minnesota, 1970. *American Indians; an Annotated Bibliography of Selected Library Resources.* Minneapolis: University of Minnesota, 1970. 156p. Available from E.R.I.C. Documents Reproduction Service, P.O. Drawer "O", Bethesda, Maryland 20014, cost $6.58.

An annotated guide to all media, print, and non-print, designed for children who are interested in studying about American Indians.

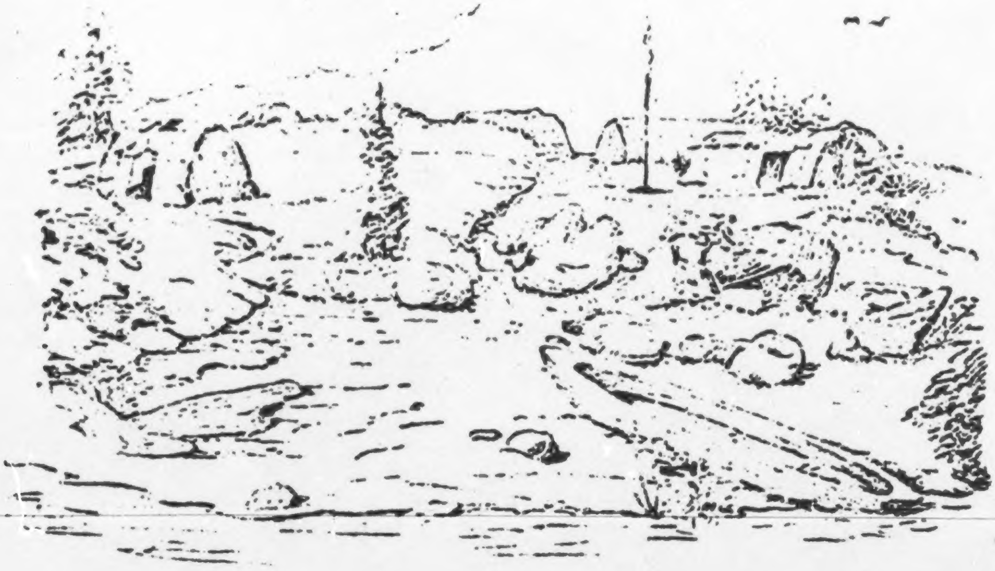
Murdock, George P. *Ethnographic Bibliography of North America.* New Haven, Conn.: Human Relations Area File, 1960. 230p.
Subject arrangement with tribal index.

Newberry, Library, Chicago. Edward E. Ayer Collection. *Dictionary Catalogue of the Edward E. Ayer Collection of Americana and American Indians of the Newberry Library.* Boston: G.K. Hall, 1961- .
Catalogue of the largest collection on American Indian History.

Pilling, James Constantine, *Bibliography of Iroquoian Languages.* U.S. Bureau of American Ethnology. Bulletin, no. 6. Washington, D.C.: U.S.G.P.O., 1890.

Weinman, Paul L. Bibliography of the Iroquois Literature. New York (State). Museum and Science Service. Bulletin, no. 411. Albany, N.Y.: State Printer, 1969. 254p.
A thorough bibliography of the literature on the Iroquois people. Arranged by subject.

Wolff, Hans. "Bibliography of Bibliographies of North American Indian Languages Still Spoken." *International Journal of American Linguistics,* XIII(1947), 268-273.
Guide to existing bibliographies on American Indian Languages. Arranged by subject.



MY LODGE

Simple was my lodge of birch
Pure was the water that I drank

Swift was the canoe that carried me
Straight was the arrow that protected me

Wild was the meat that fed me
Sweet was the sugar maple

Strong were the herbs that sustained me
Great was my mother, the Earth

Duke Redbird

KA-RI-WEN-HA-WI NEWSLETTER
Printed through the Akwesasne Library & Cultural Center
by
Harry Cook - Public Relations

* * *

MOHAWK CRAFTS FUND

The meeting day has been changed to the last Monday of every month. Everyone is welcome and you may bring your arts and crafts to sell.

The Crafts Fund has been in operation for almost a year and it is a success. The Outlets for these crafts have also grown , which means there are people interested in your crafts.

The Mohawk Crafts Fund was a project of the Business Administration class held at the Center on the Reservation. The Crafts Fund now continues with help from concerned Indian People with much help from the Chairwoman Mrs. Jean Herne and Doug Kelly - Tresurer. It is the first time Craftsmen are guaranteed 75% of the retail price of their items (20% going to the retail establishment and 5% going to the Crafts Fund for operating expenses). When you sell through the Crafts Fund your name and the retail price are put on the article at that time.

Please come and inquire if you would like to know more about this project. Tell your friends the meeting day this month is October 29th, and will be the last Monday of every month from now on.

* * *

SWEET GRASS

Anyone who has Sweet Grass to ll or knowledge of where some y be obtained, please contact Harry Cook at the Center. Sweet Grass is among some of the supplies needed for the cultural classes and some is needed in the Museum for display.

SPECIAL RECOGNITION

Four North Country citizens received special recognition for their loyalty and service in their fields at St. Lawrence University's annual Homecoming Recognition Program Saturday in Gunnison Memorial Chapel. Recipients of NorthCountry citations with university officials are; Peter S. Paine, Jr., ofWillsboro, N.Y.C. attorney., Mrs. Frank A. Augsbury, Jr., of Ogdensburg., Robert V. Persson, M.D. of Star Lake, and Mrs. John D. (Minerva) White of The St. Regis Mohawk Reservation.

Minerva C. White - As Chairwoman of the Akwesasne Mohawk Parents' education committee and the Educational Director of the St. Regis Mohawk Tribe, she has worked assiduously to improve the educational opportunities for Mohawk people of all ages. The St. Lawrence tutoring program on the St. Regis Reservation is just one of a number of educational innovations which have flourished under her firm leadership and guidance. She has helped the Akwesasne Library & Cultural Center and a new Community Health Clinic come into being. In recognition of her leadership and continuing influence she serves as a member of the Salmon River Central School Board, the executive committee of the New York State Iroquois Conference, and the Regents Committee to draft a position paper on Native American Education in New York State.

St. Lawrence University is indeed proud to honor a North Country leader who has done so much to build a strong bond of friendship between St. Lawrence and St. Regis Mohawk Reservation.

La France Duplicating Service
LITHOGRAPHING & LETTERPRESS PRINTING
O. Box 345 Hogansburg, N. Y. 13655 764-0734

COMMERCIAL & SOCIAL

September, 1973

THANK YOU!

For the last eighteen years you have supported the first printing shop on the St. Regis Mohawk Indian Reservation. Under the firm name LaFrance Duplicating Service, operated by Ted and Carrie LaFrance. Ted a native of Hogansburg, and Carrie part Cherokee and Delaware Indian.

The reason for mentioning the nationality of the former owners, is; that we are proud in the way you have patronized this undertaking as the first on this Reservation. There were some that were apprehensive of such a competive venture. Fortunately, during the height of the St. Lawrence Power Project and the St. Lawrence Seaway Development, the LaFrance Duplicating Service printed and duplicated many of the business forms that were used on these two projects.

Even before these projects were finished, you, the local merchant relied on our services for your needs. Many of you have expressed appreciation in the way we have fulfilled these needs. Now it is our turn to express our appreciation for your continued patronage over these many years of good relationship. Thank you from the bottom of our hearts!

However, we do have a favor to ask of you; the LaFrance Duplicating Service was sold to a younger couple equally as eager to satisfy and fulfill your wishes and would appreciate it very much if you can see fit to continue your patronage to the firm that has injected younger blood to it's operation so it can give you our customer better service. We have put much confidence in this young couple because they are willing to work and work hard. If they be the bearers of this letter, we wish you to meet Thomas V. Herne and his wife Antonia G. Herne. Thomas (Vernie) also a native of the St. Regis Mohawk Tribe of Hogansburg, N. Y.

Whatever business you can turn their way, you would be doing for us.

Thank you again!

Sincerely yours,

Ted and Carrie LaFrance
of LaFrance Duplicating Service

AKWESASNE LIBRARY & CULTURAL CENTER

Librarians; Ann Rourke
Margaret Jacobs
Beatrice Cole
Mary Lou Phillips

St. Regis Mohawk Reservation
Akwesasne-Hogansburg, N.Y.
Telephone 518-358-2240

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LIBRARY HOURS

Monday to Thursday 9am to 8pm
Fridays 9am to 4:30pm

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STORY HOUR

Fridays from 10:30am to 11:30am
Bring your children ages 3 and 4.

Some educational toys are needed for the children attending this story hour. If you would like to donate some toys, please drop the toys off at the Library or call and we'll try to have the toys picked up. Library 358-2240

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SEWING CLASSES

Sewing classes have started on Wednesdays at 12 noon. Everyone is welcome to attend. There will be instructors on hand to give helpful hints on sewing zippers, collors, sleeves and other things. Thats Wednesdays at 12 noon at the Library & Cultural Center.

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If any special group would like a tour of our center, please call and we'll make some arrangement. If some groups can not make it during the week we could arrange something on a Saturday. Call Ann Rourke at the Library.

Anyone calling to make arrangements to tour our Center must call at least three or two weeks ahead.

ATTENTION

From November 10th to December 7th there will be an arts and Crafts display along with a workshop to teach some of the crafts. We hope this will interest all the people in the community young and old to attend. Some of the crafts to be displayed are Cornhush doll, Masks, paintings, baskets, silver jewery, war club, photos and stone carvings. Pete Jamison has put this display together and he has collected crafts from six reserves. This collection contains works from about 25 artists. The craft workshop to be held on Nov. 10th will be in the field of basketry, some painting and wood carving. We hope many people will sign up for the workshop. This is Mr. Jamison's first stop on his tour.

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SPECIAL THANKS

The Staff of the Library & Cultural Center would like to thank the Albany Y-Guides who on October 6th came to our Center and donated 53 new Indian Books.

This is the fourth year the Y-Guides have come to our Center. These boys earn money on their own to buy the new books to donate to our Library.

Special Thanks to this group and we hope other people have the honor of meeting this group sometime.

Signed,

Library Staff

Please come and visit our Museum. There are many displays of arts and crafts of the Reservation. There are artifacts from some of the old Indian village sites in the state. We presently have three copies of Wampum belts and you can learn some of the story behind these. We have had many people display their works for short periods of time and we would like to encourage others. If you would like to display some of your crafts at the Center please call Ann Rourke and we'll make arrangements.

* * *

Those who take College classes and might need to use the Mater Dei College Library the hours are,

Monday to Thursday

7:55am to 4:50pm
5:30pm to 9:00pm

Friday

8:00am to 4:00pm

Saturday

12:30pm to 4:30pm

Sunday

1:15pm to 4:45pm
5:45pm to 6:15pm

On the third Sunday of each month, the Library will not open until 3:30pm.

Hours for holidays and vacations will be posted at the appropriate times.

* * *

DON'T BE GYPPED

This is the title of a FREE booklet that may be obtained in the Library.

This is Consumer bulletin no. eight from the Federal Trade Commission. This is to help you, the consumer.

SENIOR CITIZENS

The next meeting of our Senior Citizens will be on Oct. 23rd at the Center, 7:30pm.

The Movies had to be returned for this month but will be shown at the November Meeting on the 13th.

* * *

NEW BOOKS

Some of the new books just in at the Library are;

ESP, Seers & Psychics what the occult really is, by the author of Houdini-Milbourne Christopher

The Withering Rain, Americas Herbicidal Folly, by Thomas Whiteside

With Pipe, Paddle, and Song, A Story of the French-Canadian Voyageurs circa 1750, by Elizabeth Yates

Future Shock by Alvin Toffler, The symptoms of future shock are with us now.

The Healer by Daniel P. Mannix, A novel of a boy and a master of nature lore and magic

Mrs. Mike by Benedict & Nancy Freedman, A love story

The Jacques Plante Story by Andy O'Brien with Jacques Plante

The Best of Sports Illustrated:1 by the Editors of Sports Ill.

Ely S. Parker Spokesman for the Senecas by Harold W. Felton, A story of a man who bridged two worlds for the good of both

This Country was Ours, A Documentary History of the American Indian by Virgil J. Vogel This book presents the Indian as well as the anti-Indian's side.

INDIAN POT LATCH DINNER

Saturday October 20th, 4pm-7pm

Place: St. Mary's Church
66 Court Street
Canton, New York

The proceeds will go to support the Pre-Upward Bound Program of the St. Regis Mohawk Reservation and St. Lawrence University, to purchase a van for the tutoring program.

MENU

O-nen-sto
Te-ka-wa-ra-ri Ton
Ka-na-ta ra keritha
O nekwen Tara-ni-katsi koten
Tkanon-onsera

Donations at the Door

Adults	$2.50
Students	$1.50

NOTE: Native Crafts-basket weaving beadwork, stone carving and cornhusk dolls will be displayed and sold.

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BOOK SALE

There will be a used book sale n November 10th. The used books ill be sold at our Center from o'clock to 4 o'clock. This is n Saturday, the first day of Mr. ete Jamison's display and workshop.

• • •

MOVIE

The Library will show one good ovie for the general public once very month as long as people will how an interest. This month there ill be a movie shown on the 28th. he time will be posted in the next w days. The Movie scheduled is The Comedy of Terrors" starring incent Price, Peter Lorre and oris Karloff. The admission is REE, everyone is welcome.

COUNTRY MUSIC

7th Annual Awards 1973

Country Song Writer of the year,
KENNY O'DELL

Country Vocal Group of the year,
STATLER BROTHERS

Country Vocal Duel of the year,
CONWAYTWITTY+LORETTA LYNN

Country Male Vocalist of the year,
CHARLIE RICH

Country Female Vocalist of the yr.
LORETTA LYNN

Instramental Group of the year,
DANNY DAVIS+THE NASHVILLE BRASS

Instramentalist of the year,
CHARLIE MCCOY

Country Music Album of the year,
BEHIND CLOSED DOORS-CHARLIE RICH

Elected to the Country Music Hall of Fame, CHET ATKINS
and the late PATSY CLINE

Country Single of the year,
BEHIND CLOSED DOORS-CHARLIE RICH

ENTERTAINER OF THE YEAR,
ROY CLARK

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WANTED

Anyone who has 12' or 14' boats for sale, please drop a card off or call Room #3 of the Cultural Center. Someone will get in touch with you soon.

If anyone has motors for sale we will put an ad in this newsletter free of charge.

Note! Each family of the Reservation will be receiving a report explaining what Manpower Planning project is all about. Someone will also be at the next Tribal meeting.

MOHAWK TRIBAL COUNCIL

The long standing rules and regulations applying to land transactions, will be published in a newsletter subject to approval by the Chiefs.

The Council will enforce a long standing traditional rule, that any lands sold to a non-enrolled member of the St. Regis Mohawk Indian Reservation (American Party) will automaticly revert back to Tribal common land, which will be under the control of the Tribal Council.

All business or future business established on the Reservation must be registered with the Tribal Council.

Any minerals, soil, timber or other Natural Resources sold must go through the Tribal Council for recording.

A complaint by the people of the Reservation in reference to junk yards being created by the Main road and on other roads of the Reserve. The Tribal Council was instructed by the people to do something about this. The Council will notify the people in question to hide unsightly objects in the best way possible.

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MOHAWK HOUSING OFFICE

Hours: Tuesday and Thursdays
(9 am to 1 pm)

The monthly trailer payments will be accepted during those hours mentioned by Adrienne Brown. The Office is Room No. 1 of the Council offices. After 1pm when the office closes, Herbert Herne will accept the payments.

The Housing Committee is now expecting thirty (30) more trailors to be delivered soon.

RIGHT TO READ PROGRAM

The Washington office of the Right to Read Program has notified us of our refunding for FY 1974.

Beverly Pyke, Project Director, wants to expand the program. We need more students to accomplish this so, come on, how about coming in and brushing up on your reading comprehension skills. Maybe your having trouble with the complexities of the English grammar. Visit our Right to Read classroom, downstairs at the Library, and see if we can help you help yourself to better letter writing or better understanding of study skills.

If you know anyone who is not able to read at all, we would appreciate your calling 2120 and we will get in touch with them to see if we may help them.

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OUR NATIVE LAND

The only network radio program of its kind in North America. Presenting the views of Cansda's native peoples through its host, Johnny Yesno.

SATURDAYS
12:10pm

CBC RADIO

Oct. 20th - the subject will be on 'An Indian Board for an Indian School'

Oct. 27th - the subject will be on 'Human Rights for Natives'

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In the Next Issue of this Newsletter, there will be a story on our current BILINGUAL/BICULTURAL PROGRAM

STATE OF NEW YORK

12194

IN ASSEMBLY

April 16, 1974

Introduced by COMMITTEE ON RULES—(at request of Messrs. Ingrassia, Bersani, Hurley)—read once and referred to the Committee on Rules

AN ACT

To amend the education law, in relation to providing state aid to the Akwesasne Library and Cultural Center on the St. Regis Indian reservation and making an appropriation therefor

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. The education law is hereby amended by adding thereto a new section, to be section two hundred fifty-three-a, to read as follows:

§ *253-a. Indian reservation libraries and museums. The term "Indian reservation library and museum" as used in this section shall be construed to mean a library established pursuant to section two hundred fifty-five-a of the education law and located on an Indian reservation, wholly or partly within the state, to serve Indians residing on that reservation and other persons so desig-*

EXPLANATION — Matter in *italics* is new; matter in brackets [ ] is old law to be omitted.

nated by its board of trustees. An Indian reservation library and museum shall also be referred to as an "Indian library." The provisions of this section shall apply to such library on the St. Regis Mohawk reservation.

§ 2. Such law is hereby amended by adding thereto a new section, to be section two hundred fifty-four-a, to read as follows:

§ 254-a. Standards of library service for Indian reservation libraries and museums. The regents, with the consent and approval of the tribal government and the board of trustees of an Indian library, shall have the power to fix standards of library services for any Indian library which receives any portion of the moneys appropriated by the state to aid such library. If any such Indian library shall fail to comply with the requirements set forth pursuant to this section, that library shall not receive any portion of the moneys appropriated for it by the state.

§ 3. Such law is hereby amended by adding thereto a new section, to be section two hundred fifty-five-a, to read as follows:

§ 255-a. Establishment of an Indian reservation library. By a majority vote or upon the request of the tribal government of an Indian reservation, an Indian reservation library and museum may be established, with or without branches, and may make application to the state or other source for money to equip and maintain such library or libraries or to provide a building or rooms for its uses. The board of trustees of such library, on behalf of the tribal government, may acquire real or personal property for use by an Indian reservation library and museum by gift, grant, devise, bequest and may take, buy, sell, hold and transfer either real or personal property for the purposes of such library.

No more than one Indian library may be established on a reservation and such library shall serve all inhabitants of that reservation.

The Akwesasne Cultural Center, Inc., incorporated on January 19, 1972, pursuant to the provisions of the not-for-profit corporation law, has established an Indian library as defined in section two hundred fifty-three-a of this chapter and shall be eligible for State aid provided by this chapter.

§ 4. Such law is hereby amended by adding thereto a new section, to be section two hundred fifty-six-a, to read as follows:

§ 256-a. Indian reservation library and museum contracts. An Indian reservation library and museum or where no such library and museum exists, the tribal government may contract for services with any chartered and registered library or approved library system.

§ 5. Such law is hereby amended by adding thereto a new section, to be section two hundred sixty-a, to read as follows:

§ 260-a. Indian reservation library and museum board of trustees. 1. Indian libraries established pursuant to section two hundred fifty-five-a of this act shall be managed by a board of trustees who shall have all the powers of trustees of other educational institutions of the university as defined in this section. Trustees shall be elected at a general tribal election or designated by the tribal government and serve no more than five years. No more than ten nor fewer than five trustees shall serve on the board of trustees of the library.

2. Regular meetings of the board of trustees shall be held at least quarterly, and such board shall fix the day and hour for holding such meetings.

3. Any existing board of trustees shall maintain and continue to use its present method of selecting trustees.

§ 6. Section two hundred sixty-one of such law, as so renumbered by chapter two hundred seventy-three of the laws of nineteen hundred fifty, is hereby amended to read as follows:

§ 261. Incorporation. Within one month after taking office, the first board of trustees of any such public library *or Indian library* shall apply to the regents for a charter in accordance with the vote establishing the library.

§ 7. Section two hundred sixty-two of such law, as so renumbered by chapter two hundred seventy-three of the laws of nineteen hundred fifty, is hereby amended to read as follows:

§ 262. Use of public *and Indian* libraries. Every library established under section two hundred fifty-five, *and two hundred fifty-five-a* of this chapter shall be forever free to the inhabitants of the municipality or district, *or Indian reservation, respectively,* which establishes it, subject always to rules of the library trustees who shall have authority to exclude any person who wilfully violates such rules; and the trustees may, under such conditions as they think expedient, extend the privileges of the library to persons living outside such municipality or district *or Indian reservation, respectively.*

§ 8. Section two hundred seventy of such law, as so renumbered by chapter two hundred seventy-three of the laws of nineteen hundred fifty, is hereby amended to read as follows:

§ 270. Acceptance of surplus library books or property. The state education department is hereby authorized to cooperate with the United States commissioner of education, the war assets administration, and/or other federal officers and officials in the administration of any statute heretofore or hereafter enacted for the disposal of surplus library books or property, and to accept for and on behalf of the state of New York or its political subdivisions surplus library books or other property suitable and necessary to the operation of public and free libraries and *Indian libraries and* for the improvement and extension of library service for New York state, and any funds, which may be made available to the state of New York by the federal government for these and related public *and Indian* library services.

§ 9. Such law is hereby amended by adding thereto a new section, to be section two hundred seventy-three-a, to read as follows:

§ 273-a. Apportionment of state aid to Indian reservation libraries. Any Indian library chartered under section two hundred fifty-five-a of this act or in the absence of such library any tribal government contracting for service from a chartered and registered library or approved library system, shall be entitled to receive annually state aid consisting of the following amounts:

1. Seven thousand five hundred dollars, and

2. The sum of eight dollars per capita for persons residing on the reservation served by the Indian library as shown by the latest federal census or certified by the New York State director of Indian services, and

3. The sum of fifty cents per acre of area served by the Indian library.

Such sum shall be paid to the tribal government on behalf of the Indian library.

Nothing contained in this section shall be construed to diminish the funds, services or supplies provided to any Indian library by a library system as defined in section two hundred seventy-two of this act.

Within the amounts appropriated therefor money paid out pursuant to this section shall be paid out of the state treasury on vouchers certified by the commissioner after audit by and upon the warrant of the comptroller.

§ 10. The sum of thirty thousand dollars ($30,000), or so much thereof as may be necessary, is hereby appropriated from any monies in the state treasury in the general fund.

§ 11. This act shall take effect immediately.

dpi printers/lithographers
PROOF
JOB NO.______ DATE______
☐ O.K. AS IS ☐ O.K. WITH INDICATED ALTS.
☐ SHOW REVISED PROOF
SIGNED______

HOU KOLA!!!

Directory of Services on the Standing Rock Sioux Reservation

Standing Rock Tribal Library
1974

This directory,

[illegible] to the Lakota of the Standing Rock Sioux Reservation,

is brought to you by

the Standing Rock Tribal Library.

The Standing Rock Tribal Library

is a joint venture of the:

Standing Rock Sioux Tribe

Fort Yates, North Dakota 58538

National Indian Education Association

3036 University Avenue, S.E.

Minneapolis, Minnesota 55414

"The project presented or reported herein was performed pursuant to a Grant from the U.S. Office of Education, Department of Health, Education and Welfare. However, the opinions expressed herein do not necessarily reflect the position or policy of the U.S. Office of Education and no official endorsement by the U.S. Office of Education should be inferred."

In cooperation with the National Indian Education Association Library Project, the Standing Rock Sioux Tribe has been developing library and information services for residents of the Standing Rock Sioux Reservation since 1972. Temporary headquarters for the Library Project, which serves as the official library for Standing Rock Community College as well as the public library facility, is located in the recently completed Skills Center, rooms 1 and 2 in Fort Yates. It is open Monday through Friday, from 9 a.m. to 5 p.m., on Tuesday and Thursday nights until 9 p.m., and on Sunday from 1-5 p.m. Also under development are three branch School-Community libraries located in the districts of Cannonball, North Dakota, and Bullhead and Little Eagle, South Dakota.

In addition to providing extensive collections in each library on the Lakota and other Indian tribes of North America and Canada, there are many books for all ages on such topics as: arts and crafts, mythology, religion, novels and short stories, animals, science, mathematics, health care, building trades, legal manuals, dictionaries in English and Lakota, encyclopedias, atlases, better consumer practices, business, how to improve your oral and written skills, how to take federal, state and local employment exams and pass G.E.D. or college entrance exams, how to build a tipi, canoe, and cradle boards, and how to repair your car and household appliances to mention only a few of the many materials available. If the book, film, record, or tape that you want is not in the libraries, the staff will contact other libraries throughout the Dakotas to get you what you need.

To make sure you're receiving the most current news about what is happening in Indian and non-Indian country today, the libraries subscribe to over 150 magazines and newspapers that are received on a daily, weekly or monthly basis. The Library Project also publishes a weekly newsletter, has a weekly radio report which comes to you over KOLY radio station (turn to 1300 on your am dial) each Wednesday at 1:35 p.m., and is making video and audio cassettes of current events on the reservation for use by your generation and those to come. It is also developing an extensive archival collection on the Standing Rock Sioux Reservation. An example of the information to be found here are the past minutes of the Tribal Council meetings held from the 1950's to the current times.

Local artists are encouraged to exhibit and sell creative works at Standing Rock Tribal Library Headquarters as well as in each of its branch school-community libraries. Anyone interested in developing a Standing Rock Artists Association or participating in such a local group, please contact your library. Arts and crafts classes, children's story hours, Film series, guest lecture series, and puppet shows telling the "Legends of the Sioux" are also to become regular features of your school and community libraries.

For more information about the materials and services mentioned above, please contact the following library staff members: Fort Yates - position open, Margaret Teachout and Sue Schroeder; Cannonball - Margaret Brave Bull; Little Eagle - Francine Gilbert; and Bullhead - position open.

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have been computed into

Central Daylight Time (CDT)

Government
J R Reyna

Standing Rock Tribal Library Newsletter

A Publication of the Standing Rock Tribal Library

Sue Schroeder-Coordinator
Francine Gilbert-Little Eagle Aide
Position Open-Bullhead Aide

Library Specialist - Position Open
Margaret Teachout, Community Lib. Spec
Standing Rock Tribal Library Headquarters
Sr. Community-Classroom 5, Skill Center
Fort Yates, North Dakota 58538
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Cannon Ball Elementary School
Cannon Ball, North Dakota 58528
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Volume 18 June 28, 1974 Number 3

STANDING ROCK TRIBAL LIBRARY BEGINS FREE SUMMER FILM SERIES

The Standing Rock Tribal Library will begin sponsoring the summer program of film series on Tuesday, June 24, 1974, from 7 P.M. to 9 P.M., for all ages of persons within the community. Ten movies will be shown in all, during the summer program until it ends on August 27, to be held in the new location of the Standing Rock Community Skill Center Building.

The movies will be shown every Tuesday evening 7 to 9 P.M. The following is the schedule for June and July:

June 25- *Rebel Without A Cause*, July 2 - *Bullitt*, July 9 - *Disney's Littlest Outlaw*, July 16 - *El Cid*, July 23 - *Disney's Tonka*, July 30 - *Brother John.*

Movies scheduled for August will be announced in a future newsletter. Everyone is welcome to attend!!! Remember, *Classroom 5, The Skill Center.*

NYC WORKERS IN LIBRARY HDQ.

The Standing Rock Tribal Library is proud to announce that we have three NYC workers who began their employment with the summer NYC program on June 17 and are now working in the library 20 hours per week.

The workers are Magdalin Pretends Eagle, Wanda St. John and Eunice Grey Bear, each seems to have taken to the work very well in the library and all are in fine attendance each day.

PUBLIC HEALTH SERVICE NEWS

We regret to announce that there will be *NO CLINICS* held at the Fort Yates Public Health Service Hospital due to the lack of doctors from July 1st to July 8th. *Emergencies Only! Please cooperate!*

YOUTH CONSERVATION CORPS

The Youth Conservation Corps is looking for projects to work on. If your Pow-Wow or Rodeo site or any other conservation or environmental related activity is in need of repair, please, contact Ron Dumdei at 701-854-5781.

EDUCATION

GERALD E. GIPP RECEIVES PH.D

Gerald E. Gipp, a Standing Rock Sioux and a graduate in 1958 of Standing Rock Community High School in Fort Yates, received Doctor of Philosophy degree in Educational Administration from Pennsylvania State University on June 1, 1974.

From last August 1973 to the present date June 1974, Gerald has been the Associate Director of the Native American Program with Dr. Patrick Lynch, Director of NAP at Penn State University. During the year of 1972-1973 he worked in the Office of Education, Bureau of Indian Affairs, Washington, D.C. He received his Masters degree in Education in 1971, from Penn State University, Pa. Jerry received his Bachelor of Science degree June 1962 from Ellendale State Teachers College, Branch of UND, he taught as Industrial Arts & Science teacher and Coach in high schools, Verona, ND for two years, Busby Indian School, Montana for three years, four years at Cheyenne - Eagle Butte, S.D. the last two years there he was acting principal for the high school.

Attending the Commencement exercises were his mother, Margaret H. Teachout of Fort Yates and guests, Mr. and Mrs. Paige Baker, Jr. of Washington, D.C., a reception was held at the Gipp residence after the graduation. Gerald and his wife Carol have four children and he is the son of Francis J. Gipp of rural Fort Yates.

EDUCATION

Emma Jean Blue Earth has been selected as Director of Tribal Department of Education. Mike Kills Pretty Enemy has been selected as Title IV Recreation Coordinator.

NEWS FROM THE STANDING ROCK SIOUX TRIBE OFFICE OF PLANNING AND DEVELOPMENT

DAY CARE CENTER - On Thursday, June 27, 1974, the Sisters of Charity from the convent in St. Louis, Missouri, will be at Standing Rock to initiate a feasibility study for the establishment of a Day Care Center at the Douglas Skye Memorial Retirement Complex. This action is the result of a meeting held by the Tribal Chairman and concerned people of other agencies and Tribal departments held on March 26, 1974. In a discussion with our liason in the U.S. Department of Health, Education, and Welfare, the tribe has been informed that funds are available to support such a program on Indian reservations.

STANDING ROCK SKILL CENTER - The Standing Rock Skill Center Project was finalized on June 6, 1974, and is ready for occupancy. The Office of Planning and Development has initiated arrangements for a licensed appraiser to come in and review the rental rate per square foot in this building. The Standing Rock Library Project is already housed in this building, and after receipt of the appraisal report from the consultant, the remainder of the offices will be moving in.

STANDING ROCK COMMUNITY BUILDING - The Standing Rock Community Building is still being constructed, and a tentative completion date has been set for August 1, 1974. Construction now is moving at an accelerated rate and many of the problems concerning this building have been cleared.

STANDING ROCK AIRPORT - On June 13, 1974, the Tribal Secretary and Tribal Chairman signed the contract for the Standing Rock Airport construction with Northern Improvements Company of Fargo, North Dakota. It is anticipated that the construction will begin within three weeks.

MEETING FOR LOCAL DISTRICT CHAIRMEN

The seven local District Chairmen will be meeting at 9:00 A.M., July 1, in the Tribal Chambers at the Standing Rock Tribal Office. The seven district chairmen are: Aljoe Agard, Fort Yates, District, Daniel Iron Road, Cannon Ball District, Florence Vetter, Procupine District, Duane Vermillion, Kenel District, Simon Iron Cloud, Little Eagle [illegible]strict, George Iron Shield, Bullhead District, Nelson Young Hawk, [illegible]akpala District.

STANDING ROCK INDUSTRIES NEWS

The Board of Directors of Standing Rock Industries, Inc. announces the appointment of Howard Blau as the Executive Director effective May 1. He was previously a financial director, with Friendship Medical Center, in Chicago, Illinois. He resigned this position, he has expressed his desire to effectively utilize his education, experience, and initiative in furthering the opportunities so necessary to the future of the Standing Rock Sioux Reservation.

Earl Rasmsussen has been hired as the financial analyst for Standing Rock Industries. Earl and his wife come from Nebraska, they have two children.

The SRI Staff Attorney will be on duty June 24th, his name is Leland Pond, an Assinoboine Indian from Montana.

Howard Blau, Sherman Iron Shield and Wilbur Pleets attended a CDC Quarterly meeting in Washington, D.C., regarding the possible transfer of CDC's to Office of Minority Business Enterprises.

SRI is presently advertising for a Legal Secretary, Clerk/Receptionist, Recording Secretary. Anyone wishing to apply, please contact the Standing Rock Industries Office, located in the Douglas Skye Memorial Retirement Complex, C Wing.

NATIONAL CONGRESS FOR COMMUNITY ECONOMIC DEVELOPMENT

House Passes Bill to Transer CDC's to Commerce - By a vote of 331 to 53, the House of Representatives on May 29 passed the Community Services Act of 1974 which transfers the CDC program to the Department of Commerce, community action and other OEO programs to the Department of Health, Education and Welfare. The bill has been widely publicized as ending OEO. It does, in fact, abolish OEO as an entity, and it repeals the Economic Opportunity Act of 1964, the enabling legislation that created OEO. However, it provides for the remaining OEO programs-notably Community Action, Head Start and Follow Through — to be transferred to a separate administration in HEW.

THE FIRST STEP

"Passage of the bill in the House is only the first step in the legislative process. The bill now awaits action by the Senate, and then must go to the President to be signed into law.

The Senate is not obligated to consider the House bill per se. Rather the Senate Committee on Labor and Public Welfare may consider the problem of what to do about the expiring OEO legislation, independent of any action by the House. The Senate may introduce a bill similar to the House bill, hold hearings on it, and let it go to the Senate floor for a vote.

However, it may if it wishes, submit legislation of its own, suggesting an entirely different course of action. If, in fact, a bill is introduced that is considerably different from the House bill, hearings will be held by the Subcommittee on Employment, Poverty, and Migratory Labor [chaired by Senator Gaylord Nelson], the new bill will then go to the Full Committee on Education and Public Welfare, which will presumably send it to the Senate floor for a vote."

[illegible]TION OPEN FOR ASSOCIATE CHIEF JUDGE

Applications will be accepted for the position of Associate Chief Judge for Standing Rock Sioux Tribal Court. To be eligible to hold the office of judge, a person (1) must be at least 21 years of age, (2) must be of high moral character and integrity; (3) must have completed at least two years of high school or its equivalent; (4) must be capable of preparing the papers and reports incident to the office of judge; (5) must have never been convicted of a felony; (6) must not have been dishonorably discharged from the Armed Services, and (7) must be physically able to carry out the duties of the office. The Associate Judge will be appointed by a vote of the Tribal Council. Applications must be submitted to the North Dakota State Employment Office located in the Tribal Office. Application forms are available at the Standing Rock Agency, Tribal Office, Post Office and State Employment Office.

NATIONAL TEACHING COMMITTEE

Mr. John Halsey, chairman of the Local Spiritual Assembly of the Baha'i of Fort Yates officially welcomed Ms. Diana Sinclair of Emporia Kansas, Mr. Jan Graham of Great Falls, Montana, Ms. Janet Larson of Spencer, Iowa, and Mike Soures of Dallas, Texas on Saturday, June 15.

Mr. Halsey explained that they will be visiting with the Baha's on Standing Rock as a summer youth project, sponsored by the National Teaching Committee and supervised by the local Spiritual Assembly of the Baha's of Ft. Yates. The summer youth project began on June 15 and ends July 10.

TIPS FROM POSTMASTER ED BARTH

• *"These tips to help vacationers enjoy trouble-free mailing of letters and post cards while on their holiday were offered today by Postmaster Edward Barth. "Mail as early as possible in the day, preferably in the morning." Avoid mailing on weekends when many post offices are closed. And try to deposit card in mailboxes that indicate an early pickup. Buy enough stamps before leaving home to prevent running out far away from the nearest post office. Keep in mind that stamps are more expensive when purchased from commercial vending machines.*

Always use sufficient postage. For first-class cards, use an 8-cent stamp if the post card is not larger than the standard 4 1/4 x 6 in. size. For "Jumbo" cards, 10 cent stamps are required. For airmail, use an 11 cent stamp on standard post cards and 13-cents for "Jumbo" cards. As a general rule, use airmail stamps only when the mailing distance is 600 miles or more.

Remember to use Zip Codes. Many times cards are addressed hurriedly while riding in cars, trains or planes. Legible zip codes will help speed mail to its proper destination. Keep this trick in mind: Type the addresses of friends and relatives on self-adhesive labels before you leave home. It is surprising how much time this saves on the road and how much neater those cards will look.

Another note: Don't forget about your personal mail back home. Ask a friend or neighbor to empty your mailbox daily and to hold the mail until you return. The best way to insure a relaxing vacation comes from taking the necessary steps to make certain that everything - including the mail - is in good order back home," Postmaster Barth said."

OHIYESA, CHARLES A. EASTMAN, 1858-1939

"The Santee Dakota physician and author, speaks in 1911 about the manner on which his people worship.

IN THE LIFE OF THE INDIAN THERE WAS ONLY ONE INEVITABLE DUTY, - the duty of prayer - the daily recognition of the Unseen and Eternal. His daily devotions were more necessary to him than daily food. He wakes at day break, puts on his moccasins and steps down to the water's edge. Here he throws handfuls of clear, cold water into his face, or plunges in bodily. After the bath, he stands erect before the advancing dawn, facing the sun as it dances upon the horizon, and offers his unspoken orison. His mate may precede or follow him in his devotions, but never accompanies him. Each soul must meet the morning sun, the new sweet earth and the Great Silence alone!

Whenever, in the course of the daily hunt the red hunter comes upon a scene that is strikingly beautiful or sublime - a black thundercloud with the rainbow's glowing arch above the mountain, a white waterfall in the heart of a green gorge, a vast prairie tinged with the blood-red of sunset - he pauses for an instant in the attitude of worship. He sees no need for a setting apart one day in seven as a holy day, since to him all days are God's."

*Above article taken from the book *Touch The Earth*, compiled by T.C. McLuhan. This book is one of the many fine books to be found in your Standing Rock Tribal Library. Hdd

APPENDIX D

INVENTORY OF VIDEOTAPE PROGRAMS
STANDING ROCK TRIBAL LIBRARY

APPENDIX 5

JUNE, 1974 INVENTORY OF STANDING ROCK TRIBAL LIBRARY'S VIDEO TAPE PROJECT

Tape Number	Title of Tape and Description	Time
1-A	Independent Basketball Tournament at Little Eagle Day School 12-29-72 (Lilly Helper vs. Skinners). Tape Missing.	UC 60
1-B	Independent Tournament Awards at Little Eagle Day School, 1973.	UC 20
2-A	Give-Away For Eli Spotted Horse, Part III.	UC 20
3-A	Little Eagle Day School Christmas Program, 1972.	UC 60
4-A	Puppet Show at Little Eagle Day School, Part I.	UC 30
4-B	Puppet Show at Little Eagle Day School, Part II.	UC 30
5-A	Bilingual Education of Alaska.	UC 20
6-A	Louis Whirlwind Horse.	UC 30
7-A	1973 North Dakota State Basketball Tournament (Fort Yates vs. Minot). Part I.	UC 60
7-B	1973 North Dakota State Basketball Tournament (Fort Yates vs. Minot). Part II.	UC 20
7-C	1973 North Dakota State Basketball Tournament (Fort Yates vs. Minot). Part III.	UC 60
7-D	Tribal Awards to Fort Yates Warriors, 1973.	UC 20
7-E	Fort Yates Victory Dance for Warriors Basketball Team, 1973.	UC 60
8-A	Little Eagle Dance Contest Sponsored by Running Antelope Indian Club. Part I.	UC 60
8-B	Little Eagle Dance Contest Sponsored by Running Antelope Indian Club. Part II.	UC 60
8-C	Little Eagle Dance Contest Sponsored by Running Antelope Indian Club. Part III.	UC 60
9-A	Standing Rock Centennial Parade and Dancing Contest 7-21-73. Part I. Tape Missing.	UC 60
9-B	Fort Yates Centennial Dancing Contest. Part II.	UC 60
9-C	Fort Yates Centennial Dancing Contest. Part III.	UC 60
9-D	Standing Rock Rodeo 5-22-73.	UC 60
9-E	Standing Rock Centennial Rodeo. Part III.	UC 30

Tape Number	Title of Tape and Description	Time
10-A	Talk on Wounded Knee. Part I.	UC 30
10-B	Talk on Wounded Knee. Part II.	UC 30
11-A	Executive Meeting at Fort Yates Featuring Guest Speakers Vine Deloria, Jr., Leon Cook of the National Congress of the American Indian, and Amos Dog Eagle. Standing Rock Sioux Tribe Local District's Executive Committee. Part 1. 6-14-73.	UC 60
11-B	Executive Meeting at Fort Yates Featuring Guest Speakers Amos Dog Eagle and James McClain. Part II.	UC 60
11-C	Executive Meeting at Fort Yates Featuring James McClain. Part II.	UC 60
11-D	Standing Rock Sioux Tribe, Executive Council Meeting 6-15-74 Featuring Guest Speakers Charles Trimble and Russell Means. Part II.	UC 60
11-E	Standing Rock Sioux Tribe Executive Committee Workshop 6-15-73 Featuring Guest Speakers Russell Means, Director of UTETC Warren Means, Mr. Garreaux and Mrs. Evelyn Gabe.	UC 60
12-A	Firt Grade Dinner at Little Eagle Day School, 1973.	UC 30
13-A	KFYR Broadcast on 9-14-73.	UC 30
14-A	Little Eagle Song Service 8-9-73. Part II.	UC 60
14-B	Little Eagle Song Service 8-10-73.	UC 60
15-A	Johnson O'Malley Demonstration.	UC 30
17-A	American Indian Day at Little Eagle Day School 9-28-73.	UC 60

The following tapes listed were un-numbered:

Dr. Bryde at Bullhead Day School 2-8-74 Speaking on "Indian Education and Values." Part I.	UC 60
Little Eagle Day School Independent Tournament, 2-17-74 (Bullhead vs. Indian Action Team for 3rd and 4th Place in Tournament). Part I.	UC 30
Little Eagle Independent Tournament Championship Game (2-17-74 (Little Eagle vs. Shields). Part III.	UC 30
Little Eagle Independent Tournament Championship Game 2-17-74 (Little Eagle vs. Shields). Part IV.	UC 30

Tape Number	Title of Tape and Description	Time
	Bullhead School-Community Library Dedication 3-12-74.	UC 30
	Little Eagle School-Community Library Dedication 3-13-74.	UC 60
	University of North Dakota Graduation 5-12-74.	UC 60
	Standing Rock Sioux Tribe Executive Council Meeting 6-15-73 Featuring Guest Speakers Amos Dog Ealgle, of the Standing Rock Sioux Tribe and Charles Trimble of the National Congress of American Indians. Part I.	UC 60

Additional video tapes not numbered nor dated:

	Little Eagle Independent Tournament and Presentation of Awards.	UC 30
	Arthur Amiotte on Art.	UC 10
	Little Eagle Day School Art Fair, 1974.	UC 60
	Little Eagle Tourney, 1973. No Box for This Tape.	UC 60
	Cultural Study by Wilbur Flying Bye of Little Eagle. No Box For This Tape.	UC 20
	Black Bear No. 1. Tape Missing.	UC 20
	Comments by Little Eagle Day School Advisory School Board at Little Eagle, South Dakota.	UC 20
	Indian Culture Class. Instructor Whitebull.	UC 20
	8-9-73 Song Service?. Part I.	UC 60

Total List of Missing Tapes:

1-A	Independent Basketball Tournament at Little Eagle Day School 12-29-72 (Billy Helper vs. Skinners).	UC 60
9-A	Standing Rock Centennial Parade and Dancing Contest 7-21-73. Part I.	UC 60
	Black Bear No. 1.	UC 20
	One Tape.Unidentified.	UC 10

List of Blank Tapes to be Used:

4 - UC 10's

1 - UC 30

5 - UC 60's

As of June, 1974 an inventory of Standing Rock Tribal Library's video tape project which was being developed throughout the year at Little Eagle Day School, Little Eagle, South Dakota, showed the following facts:

A. A total of 63 tapes were purchased with funding from the National Indian Education Association's Library Project throughout this reporting period. At approximately $25.00 per tape it is estimated that this portion of the project alone expended $1,575.00 in terms of purchasing tapes and maintaining the video tape equipment.

B. At the end of this reporting period a total of 32 tapes had been numbered, labled according to the video tapes titles and description of its program contents and the time identified.

C. Eight tapes were labled and identified but not assigned numbers.

D. An additional eight tapes were partially identified, but lacked numbers and dates program was taped.

E. Four tapes had been lost or were unable to be found at the time the inventory was taken.

F. Ten tapes were unused as of June, 1974.